THE CHURCHMAN.

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POETRY.

For the Churchman.

LINES

TO A BEREAVED PARENT.

I saw a lovely flower,
Upon a slender spray,
But a rude blast came with sudden power,
And swept its bloom away;
It bent beneath the blow,
And its leaves to earth were given,
But the bitter wind that had laid it low,
Bore its fragrance unto heaven.

I marked a rainbow's form,
When the summer shower went by,
Born of the sunbeam and the storm,
Spanning the eastern sky,
And I gazed upon the sight
Till the glorious arch was riven,
And its varied hues of gorgeous light,
Melted away in heaven.

I watched a merry bird,
Building its fairy nest,
And the glossy leaves by its wings were stirred,
Round that little spot of rest;
And I deemed its gushing song
Would still to mine ear be given,
But it plumed its wing for the skies ere long,
And soared and sang in heaven.

I gazed on a gentle star,
That was bright in the evening sky,
And thought how it smiled in its home afar,
When watched by a mortal eye;
But the tempest gathered fast,
And wildly the clouds were driven,
And the star was lost as their dark folds passed,
But I knew it was still in heaven.

So like that lovely flower,
And like that rainbow's light;
And like the bird of the summer bower,
And the glittering star of night—
Hath thy loved one in life's pure spring,
From thy fond embraces riven,
Been borne away on an angel's wing,
To dwell in the light of heaven.
M. N. M.

For the Churchman.

ON THE DEATH OF W. M. W.,

Who died at Savannah, on his return from St. Augustine, where he had gone for the benefit of his health.

Alone to die! the loved away,
And none the tear to shed;
No heart to soothe, or lip to pray,
Or mourn for him when dead.
While thoughts of home came but to shroud
Its memory in gloom,
Where was its loved to ray the cloud
That hovers 'round the tomb?

Alone with death! O who could blame
If even faith burned dim?
But holy thoughts like "angels came,
And ministered to him."
They gently hushed the parting breath,
Nor bade his smile depart,
Still lingered on the shades of death,
That twilight of the heart.

And strangers too—the kind, the good,
Drew 'round that fading eye,
For, linked in Christian brotherhood,
They saw a brother die.
And prayer through Him who died to save,
Each lip was breathing 'round;
Prayer hallowed too the stranger's grave,
And made it holy ground.

We bless them from our home afar,
Though life be dark and lone,
Yet o'er its night there moves one star,
God's love that in them shone.
Strangers! and yet for them has risen
The spirit's grateful prayer,
Unknown on earth to meet in heaven—
There are no strangers there.
S. W. C.

From the London Morning Post.

CHURCH EXTENSION IN ENGLAND.

On two occasions lately we have directed the attention of our readers to the important views of Church Extension, which we believe are very seriously entertained by many persons in this country of great capacity and great influence. Neither the importance nor the practicability of these views is lessened by the consideration that it is proposed to endeavor to carry them into effect without contemplating a demand upon the public funds of the country, as a necessary part of the plan.

Hitherto we have spoken of the large extension which is required in the number of the parochial clergy upon whom *immediately* the spiritual care of the whole body of the people devolves. We have now to ask the attention of our readers, and the public generally, to the proposed extension of the episcopate, as developed in the lately published pamphlet of Mr. Palmer.

In all our experience we have scarcely met one who took an earnest interest in the all-important work which the Church has in hand, that did not feel the want of a more effective and more constantly applicable superintendence on the part of the Episcopal body. In the awfully important duties of the Church, unity, order, discipline, cannot be too much valued. The sacredness of the Church is deteriorated in proportion as these great requisites are neglected or held of little account. Good men who survey the practice of our Church in its present condition are sometimes shocked to see growing up here and there the vices of dissent, even within the pale of the Church itself. It cannot be otherwise, considering the natural tendencies of human infirmity in a confident and vainglorious age, unless the overlooking, and the authority of superintendence, be more extensively and more searchingly applied than they well can be in the present state of the episcopate. The small proportion of our bishops to the extent of the Christian population is quite contrary to the practice of the primitive Church, and even to the present practice in most of the States of Europe.

Mr. Palmer states that the vast size of our dioceses has long rendered an *efficient* system of superintendence wholly impossible, and in consequence, discipline has become relaxed, and the unity of the Church has been impaired. He admits that all bodies which are exempt from a *complete and searching local inspection* are liable to fall into disorders. The only remedy is by adding *largely* to the number of sees. A slight addition would scarcely be of perceptible benefit. Six or twelve additional bishops would be totally inadequate. He goes into some details upon this subject, and arrives at the conclusion that seventy five new bishoprics are requisite, fifty-eight in the archdiocese of Canterbury, and seventeen in York.

Some readers will perhaps be startled at the magnitude of such a proposition, but we can assure them that the more they inquire into the subject the more likely they will be to be satisfied that there is nothing too sanguine or extravagant in such a proposal, but rather that it is a sober calculation of utility, based upon practical and statistical grounds.

It may be suggested that the necessary overlooking and inspection might be managed by the bishop's assistants, according to the present system, and without attempting so large a measure of Episcopal extension as that proposed. This suggestion is met by the following passage in Mr. Palmer's pamphlet:

"I contend for the necessity of *Episcopal* inspection. Archdeacons and rural deans are valuable assistants to a bishop; but they are only assistants; they are not invested with *Episcopal authority*; they are not the chief pastors of the clergy and people whom they may visit officially; they are of *human* institution, and cannot become substitutes for bishops."

It is proposed that the present Archdioceses of Canterbury and York should become Patriarchates. That the twenty-four bishoprics at present existing should become Metropolitan, or Archbishoprics, having, according to their extent, a certain number of the new bishoprics under each. That the new bishops should not be invested with the Peerage except beyond the walls of Parliament, and that their incomes should be uniform, namely, £2,000 a year each, with a See house. It is proposed to supply the endowments chiefly from benefices now in the gift of the Crown, the bishops, and the chapters; but for the details of this plan we must refer to Mr. Palmer's pamphlet. It is suggested, also, that large parochial revenues which now exist might usefully be applied to the support of these new offices.

The very few particulars we have given are not so much intended as a summary of the plan as they are to lead to further inquiry, and at all events, to induce such as have the efficiency of the Church really at heart to ponder the subject—to consider whether such extension be not a really rational scheme, and not only so, but reasonableness devoted to the highest of all conceivable subjects.

We are not suggesting an extension of the Church in order to strengthen an ecclesiastical party, or to help forward any worldly schemes of advancement for this or that class of men. But it must, we think, be admitted, that the great aim of all who meddle with public affairs at all should be to promote the permanent mental elevation and happiness of the great body of the people. We think the Church is the best of all instruments to that end, and the better in proportion as it is freed from the vices, weaknesses, and defects which must belong, more or less, to all matters within the scope of human agency. Nothing is so likely to promote the happiness and the true greatness of the British people as that spirit of unity, devotedness, patience, and sublime courage which pure religion, inculcated with uniformity of instruction, and without extravagance, is so sure to inspire. The Church is the proper instrument for affording such instruction, and we consider that no object ought to be more near to the heart of every Christian patriot than that of rendering the Church more and more pure from the evils of dissent, and more efficient as regards the spiritual care of the whole body of the people.

From the Richmond Compiler.

SKETCH OF THE LIFE AND CHARACTER OF BISHOP MOORE.

The first ancestor of Richard Channing Moore, the late Bishop of the Protestant Episcopal Church in Virginia, of whom there is any thing known, was Sir John Moore, whose family seat was Frawley, in Berkshire. This gentleman was knighted by Charles the 1st, of England, on the 21st of May, 1627, two years after he came to the throne, and lost both his estate and life in the revolution which ended in the execution of that unfortunate king. The motto of his coat of arms was "*nihil utile quod non honestum.*" Of the descendants of Sir John Moore little is known until we come to John Moore the grandfather of our lamented bishop, three of whose brothers were distinguished as well as himself. One of them was the Rev. Dr. Thomas Moore, chaplain to the celebrated scholar and Bishop of Rochester, Dr. Atterbury, whose sermons he published. He died Rector of Little Britain, in London, leaving a highly respectable family, among whom were Thomas Moore, D. D., rector of North Bay, in Kent, and the Rev. Dr. Charles Smith, whose sermons were published in England, in 1822, and are highly esteemed. Another of the brothers of John Moore, was Daniel Moore, a gentleman of large estate, who was a member of Parliament for many years, whose daughter married the celebrated Lord Chancellor Erskine. Another of the brothers was Wm. Moore, of Moore Hall, Pennsylvania, who left a highly respectable family. One of his daughters was married to the Rev. Dr. Wm. Smith, a celebrated preacher of Philadelphia, and formerly President of the University of Pennsylvania. John Moore, the brother with whom our narrative has to do, being the grandfather of the bishop, was an eminent merchant of New York, in colonial times. He was an Alderman of that city, for many years a member of the Legislature, and at the time of his death Colonel of one of the New York regiments, and a member of the King's Council for the province. He was born in 1686, and died in 1749, at 63 years of age. He was the first person buried in Trinity churchyard, and the title of the family vault was in Bishop Moore at his death.

Mr. John Moore married Frances Lambert, and was blest by her with eighteen children, among whom were three pair of twins. The descendants of Mr. Moore married into the Bayard, Livingston, Hoffman, Onderdonk, Bailey, Tredwell and Rogers' families, which are among the most respectable families of the North.

Stephen, the 17th child, owned West Point, which he sold to the United States, and removed to North Carolina. Upon the invasion of the Southern States by the British, in 1779, he commanded a regiment of North Carolina militia. He was afterwards taken prisoner at the first battle of Camden. Being exchanged, he returned to his beautiful seat, Mount Tirza, North Carolina, where he died, leaving in that State a highly respectable family.

The 7th of the thirteen sons of John Moore was Lambert, the father of Bishop Moore. He was born in 1722, was sent to England for education, and was bred a scholar in Westminster school. At twenty-one years of age he returned to his native country, and settled in that part of the State of New York which was called the neutral ground. Here he lost all his property amidst the devastation and plunder which desolated that part of the country. His House at West Point, where he resided during the early part of the Revolutionary War, was plundered by the Hessians, when the British took the posts of the Highlands, and his family was turned out of doors in a destitute condition. He removed thence to the city of New York, where he obtained an appointment in the Customs, and lived in comfort until the conclusion of the war. After this event, he removed to his brother John's, in Norwich, Connecticut, where he died of a pulmonary disease, on the 19th of June, 1784, in the communion of the Church. In the spring of 1785, his remains were removed to New York, and deposited in the family vault, in Trinity Churchyard, by his son, the late Bishop of Virginia, who then resided in that city.

Elizabeth Channing, the mother of Bishop Moore, was descended of a highly respectable family. Being left an orphan at two years of age, she was brought up in the family of her uncle, John Pintard, Esq., one of the Aldermen of New York. She was an accomplished lady, having received the best education which New York afforded, and was highly esteemed in the best society of her native city. She was polished in her manners, of the most amiable disposition, and exemplary piety, and was remarkable for sound judgment and strong good sense. To the early religious instructions, the prayers, and lovely and pious example of this exemplary Christian mother, Bishop Moore often delighted to revert with tears of gratitude in his eyes, and a bosom swelling with filial affection and reverence. To her early nurture and admonition in the Lord, he ascribed under God all his happiness and usefulness in this world, and his hopes of a blessed immortality in the next. She entered upon her eternal rest, at his house on Staten Island, on the 7th December, 1805, in the 78th year of her age.

Of the 11 brothers and sisters of Bishop Moore, our limits will allow us only to say, that they were all honorably connected in marriage, were respectable, virtuous, and useful.

Richard Channing Moore, the late Bishop of Virginia, was born in the city of New York, on the 21st of August, 1762. He received a liberal education, and was bred a physician; but after practising medicine for several years, in 1787 he resolved to devote himself to the ministry of the Gospel of Christ, and was ordained by Bishop Provoost in New York. The first two years of his ministry were spent at Rye, in the county of Westchester, most acceptably to the congregation among whom he labored, and usefully for the church at whose altar he ministered. Thence he was called to a wider field of labor by the congregation of St. Andrew's Church, at Richmond, on Staten Island.

Here Dr. Moore labored for twenty-one years, with eminent success. His faithfulness in all the departments of ministerial duty, his zeal in the advancement of true religion, his love of his Divine Master and of his work, his unaffected love of all men, his amenity of manners and entire freedom from spiritual pride, and all moroseness in his theological views, gave him, not only an unbounded popularity among his people, but won for him their warm admiration and sincere attachment. The fruits of such labors, and of such a Christian character, were soon abundantly manifested. The bounds of his parish were greatly enlarged, his congregation soon overflowed, and it became necessary to enlarge his church edifice. The number of his communicants rapidly increased, and the standard of their piety was much elevated. Even after a large addition to the sittings of his church, it soon became necessary to make still further provision for the numbers who flocked to his ministry, and a Chapel of Ease was provided 6 miles distant from the Parish Church.

During his attendance upon the late General Convention, in October last, the writer of this sketch visited this scene of the early labors of his venerated and beloved friend. It was grateful to every good feeling of the heart to witness the ardent love and unaffected veneration for their old pastor, which were still cherished and remained enshrined in the hearts of his former parishioners and children. It was delightful to address, in the two beautiful churches of the parish, large congregations of zealous worshippers of Almighty God, and to see the son of this venerable man, who had, in his earliest manhood, and immediately after his admission to Holy Orders, succeeded his father in this interesting charge, now himself more than fifty years of age, and honored with the title of Doctor of Divinity, after a useful and successful ministry of thirty-two years, still occupying the post of his father's duties, and walking in the steps of that good old man, as a faithful and beloved shepherd of Christ's flock. The bishop loved, in his social intercourse with his friends, to revert to this scene of his former ministry—to talk of those zealous members of his congregation who were wont to hold up his hands in his arduous duties, and to recount the many evidences of his Heavenly Father's goodness then vouchsafed to him.

The readers will pardon me for here introducing one or two of the many anecdotes which I have heard him relate: It pleased God at one time eminently to bless his labors, by an unusual influence of Divine Grace among his people. There was a true revival of religion, the work of God's spirit, and not the ephemeral effect of those hot-bed contrivances and human devices, which have with pernicious consequences so often been resorted to for doing that work which the Holy Spirit only can really effect. Within a few weeks, more than sixty persons were added to the list of his communicants. During the prevalence of this happy state of religious feeling, Dr. Moore went to officiate in the chapel, where he regularly performed divine service in the afternoon. After the services and sermon, the blessing was pronounced; but, instead of the usual bustle of a retiring congregation, entire stillness pervaded the assembly, interrupted only by suppressed sobs. A churchwarden arose and said, "Dr. Moore, the people are not satisfied, they desire more of the bread of life, will you not preach again?" Hastily selecting a portion of Scripture during the singing of a hymn, he again preached an extempore discourse of the usual length, and pronounced the benediction; but all was quiet, and again this people, hungering and thirsting after righteousness, asked and received in a third sermon heavenly food from their shepherd's hands. The afternoon by this time being far spent, and the strength even of this able laborer having been exhausted, he was obliged to entreat the enchained throng to depart to their homes. Such an instance may in vain be searched for since apostolic times.

On another occasion, the Doctor was invited to meet a company of highly esteemed friends at dinner. Just as he was getting into his gig, a messenger arrived from a distant part of the Island, requesting him to visit a very poor communicant who was dangerously ill. Obedient to the call of duty, he relinquished his proposed pleasure, but still with some reluctance, wishing the call of duty had not been made, and almost inclined to delay it until the morrow. When arrived at the humble cottage, he was unusually successful in imparting the consolations of religion, and succeeded in quieting the fears and animating the hopes of his humble friend As he knelt on the dirt floor, the grace of God warmed his affections, and with unwonted fervor he poured forth his supplications for the dying Christian before the throne of their common Father and God. As he returned home late in the evening, with his own faith strengthened and his Christian graces enlivened, he wept at the thoughts of the reluctance with which he had gone to so delightful a duty, and was humbled under a sense of his ingratitude to that merciful God, who had thus by his very kindness rebuked him. That night his sick friend died, full of peace and hope. The bishop continued to his death to look back to that evening spent in the dying Christian's chamber as perhaps the happiest of his life, and he learned from the occurrence a lesson which he did not forget, never under any circumstances to postpone duty to pleasure.

In 1809, Dr. Moore was called, by God's providence, to a still more important sphere of usefulness in St. Stephen's Church in the city of New York. Here he continued 5 years. His labors were very great, but neither the strength of his fine constitution nor the ardor of his zeal failed, and he was again, as on Staten Island, richly rewarded for all his toils by the abundant bestowment of God's blessing on the work of his ministry. He found a small congregation, and only about thirty communicants. After a short ministry of 5 years, he left a crowded church, and between four and five hundred communicants. There is, I believe, to this day, in St. Stephen's Church, an honorable monument to the zeal and efficiency of his ministry while there. When the whole church had become crowded, every pew, not only in the body of the church, but also in the galleries, being occupied, a gentleman called on the rector, and applied for a pew: there is none, was the reply. Will you permit me to build one? was the answer. Where? said the Doctor; there, over the gallery against the wall, said the persevering applicant. But how will you gain access to it? said the Doctor. By cutting a small door in the wall, and building a private stairway outside of the church, said the zealous man. And there, I understand, high up against the wall, is that pew to this day, a lasting memorial of pastoral zeal, fidelity, and eloquence, such as few ministers of Christ are cheered by.

The next important change which occurred in the life of Doctor Moore, was his call to the rectorship of the Monumental Church at Richmond, and to the Episcopate of Virginia. These events occurred in the spring of 1814. The peculiar history of the Church of which he now became rector, is too well known to require more than the remark, that it was built upon the site of the old Theatre, the burning of which had caused the death of more than a hundred persons, and involved Richmond in the deepest distress. Entering upon his charge at so favorable a time for a serious consideration of religion, his zealous labors were soon rewarded by a full church, and rapidly increasing communion. But the superior importance of the subject, must withdraw our attention for a time, from his parochial to his Episcopal character.

(*To be continued.*)

CHURCH OF THE ASCENSION OF THE CITY OF NEW YORK.

Throughout that noble structure, even before its completion, while lately in that city, how did I love to linger! Of a true Church it seems a worthier specimen, than is any other building which as yet adorns our country. In fact, it *is* a Church. The object, all prominent to the eye, is the Holy Chancel. Rightly elevated at the remote end of the spacious nave, and adorned with a large Gothic window, to be filled with stained German glass, having beneath the window and above the altar a black-walnut screen-work, (the erection of which alone occupied a month of labor,) on its right hand the reading desk, and on its left the pulpit, both without its rails, and much in its advance; deservedly does this claim and receive the greatest of our admiration.

The aisles (I mean not mere-passage-ways between ranges of pews, but all which, including galleries, is on either side the nave)—the aisles *are* aisles; appearing, by their own windows, and wall, and lower ceiling, and the peculiar junction of the arches dropping down in front of them upon the immense pillars which rise from the ground floor toward the higher ceiling of the nave, to be quite distinct from the body of the church. By contrast with the gigantic dimensions which every where surround it, the pulpit (of walnut too) seems most diminutive, and yet the greatest bishop in the land could occupy it without inconvenience. The dark walnut wood-work increases the veneration which swells the soul, as it unconsciously persuades you that what you are beholding has withstood the lapse of centuries. The pews are more than 200 in number. Well is it for our country, that she now has such an architect as Mr. Upjohn! And heartily may the church congratulate the talented and accomplished rector of the Ascension and his noble flock at the completion for their use of this grand edifice, which, like the religion and the Church to whose high interests they have now consecrated it, possesses all the majesty of perfect purity, simplicity and truth.—*Letter to Dr. Budd.*

COMMUNICATIONS.

To the Editor of the Churchman.

Dear Sir,—I send you for publication in the Churchman, if you see fit, the following copy of a letter, the original being, for the Church in this state, quite an ancient relic. It will be interesting to the descendants of those who have subscribed it, and who yet adhere to the Church of their fathers, and perhaps excite some who may have wandered into other paths to return to their fathers' fold. The name of the missionary does not appear, but you can probably ascertain it. Yours, &c. S. W. J.

"NEW ROCHEL, June 1st, 1743.

DR. BEARCROFT,

Reverend Sir,—Our minister, ye bearer hereof, having communicated to us his letter to you of ye month of October last, 1742, wherein he expressed a desire of revisiting his native country, and asked ye Honble Society's leave for that purpose; we took that declaration as if he had resolved to leave us altogether and to serve our Church no longer; and therefore made bold to address ourselves unto ye Honble Society for providing us with another, that we might not remain destitute. But hearing now from his own mouth that he designs to go no further than London, and is willing to return, with ye Honble Society's permission, for the service of our church: We therefore upon this consideration take ye liberty to declare and acquaint you that our said minister, since his first coming, has constantly resided among us, preaching (as directed by ye Honble Society) two Sundays in French and one in English, much to our satisfaction and edification, his doctrine being very sound, and his pronunciation full, clear, and intelligible—upon which account we could have wished, that he had finished his days among us without interruption, and we expected nothing else—but as it happens a strong desire to hear from his relations has prevailed with him to take a journey for Europe. However, seeing he now explains his mind, and promises to return among us, we beg of ye Honble Society that they would accordingly be pleased to send him again to us, by ye first and next opportunity. But if contrary to our expectation it should fall out otherwise, we repeat our former petition, and beg leave to entreat ye Honble Society not to leave us destitute, but to continue to us their charity in providing us with another in his room, as in their great wisdom and goodness they shall think meet.

Such is ye prayer of us underwritten members of New Rochel Church, who are with great respect,

Reverend Sir,
Yr most obedient humble servants,
and in ye name of all,

Jean Soulice,
Peter Bonnet,
Gille Lieure,
Petre Sicard,
John Badeau,
Aman Guion,
Isaac Guion, jun.
Barnard Rynlander,
Philip Jacob Rhinlander,
Joseph Donaldson,
Jonas Spock,
Daniel Cicart,
Isaac Sicard,
Paul × Sicard,
Jacque Parcot,
Isaac Guion,
James De Blez,
Marsil ne Fuèlle
Josias Le Conte
Jean Sicard,
Jaques Bonnet,
Jean Bonnet,
William Rihnlender
Jaque Flandreau
her
La Veuve C Jean Juin
mark.
Anne Palmer,
Mary Anne Palmer,
Johann Pieter Ritter,
Jean Angevin,
Samuel × Bernard,

Jacques Φ Sicard,
Aleda Bolbt
Peter Bertain,
J'anne ne a fuille,
Robert Livingston,
Abm Bancker, junr
Abrm Guion,
Daniel Angevin,
Trustum × Soby,
Catherine Angevin,
Ambroise œ Sicard,
Daniel Giraud,
Daniel Giraud,
John More,
his
Fredric × Selurmen
mark.
Michael Crorsny,
Jean Parcot,
Isaac Coutant,
John Allée,
John Flandreau,
Isaac Daas,
William Rodman,
Jan Bartain,
Jaque Sicard,
John Chadeayne,
Gideon Florance,
Daniel Sicard,
Guilleaume Landrim,
Janne Bonnin,
Oliver Besly.

For the Churchman.

EXTRACT FROM THE PATRIARCHATE OF BRITAIN.

It may be, as the eye of the reader runs down the list of the Archbishops of Canterbury, that, being struck with the names of certain notorious partisans of Rome, he may thus challenge himself and us:—"What—are we to get spiritual impartation from a Dustan, an Anselm, a Thomas à Becket, an Arundel, and others, whose ill savor (whether deservedly acquired or not) is in the nostrils of all Protesting Christians? Shall this 'Apostolical Succession,' upon which so much stress is laid, be conveyed down to the priesthood of Protestant England through the medium of such wicked and impure vessels as these?" The answer to this question involves a principle of great importance: That principle is this, that the efficacy of the ministration is not affected by the unworthiness of the minister. And I will convey it fully and authoritatively to the reader in the words of the twenty-sixth of the Thirty-nine Articles of the Church of England.

"XXVI. *Of the unworthiness of the Minister, which hinders not the effect of the Sacrament.*"

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the Grace of God's Gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men."

"Nevertheless, it appertaineth to the Discipline of the Church, that inquiry be made of Evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deprived."

The Article of the Church of England has an authority and proof about it in itself that needs no substantiation from any to help it.

But to satisfy some parties who desire to join the Church, but are hindered in doing so by false apprehensions as to the vitiation of our commission, because it came to us through the hands of those who were in communion with Rome, I throw in here an extract from an authorized document of the Presbyterian Body; and which they all admit to express those sentiments to which they hold themselves bound to be subject. In the seventeenth century they asserted "that the ministry, which is an institution of Christ, passing to us *through Rome*, is not made null and void, no more than the Sacraments, Scriptures, or any other Gospel Ordinances which we now enjoy; and which also descend to us from the Apostles through the Romish Church." This axiom they insist on as "a great Truth, necessary to be known in these days;" and direct that it should be [illegible] made out to their respective congregations." Jus. Div. Min. Evang. London, 1654, part ii. p. 433.

Nevertheless, to make this axiom of government (for it applies in matters political as well as spiritual) easy of access by all, I will shortly put before the reader two points,—consideration of which will make it palpable, that Christ's Spiritual Impartations cannot be aided or impaired by the goodness or the badness of the minister. The first point is this:

"The Gifts of God" are, in themselves, like His abstract holiness, so essentially pure, so untouchable by man, that to suppose it possible a man could, in the least degree, detract from, or add to, the essential holiness thereof, would be to invest man with power to reduce and make imperfect, or improve, the perfection of God.

This being the case, neither Dustan nor Thomas à Becket, any more than Judas Iscariot—devil though he was, John vi. 70—could deteriorate from, while they were made the channel of communicating, the gifts of God: and, if Judas Iscariot were not able to impair the gifts of God, surely none other: for the worst, or assumed worst, of these objectionable agents of divine communion were, at all events, sincere in the profession and practice of their popish delusion; and when they did evil, did it that *good* might come; whereas Judas was a dissembler, and did evil, that evil might come.

Dunstan, and the rest, will be hardly accused of this: while if they be, the argument will not be in the least affected by it.

Whether the pipe that is the conduit of the heavenly visitation, be of clay, of iron, brass, silver, or dross, is a matter of no importance. "Man has this treasure in earthen vessels, that the excellence of the power may be of God, not of man." 2 Cor. iv. 7.

Divine grace is conveyed unsullied, intact, entire. When the minister is what we desire, we may and ought to rejoice in his holiness for his *own* sake; but *not* for God's honor and power, as if *He* were helped by it, or could be. The conveyance of God's grace to us, is God's business: and He, with reverence be it spoken, makes use of what vessels *He* pleases. Man, by whom it is transmitted, has no more to do with it than the pipe which conveys the water has to do with the life which the water sustains.

The other consideration is, that if, in the administration, the personal purity of the minister were essential, a second medium, an assistant medium of mediation is affirmed: which is, to derogate from, and destroy the *full* efficacy of the Saviour's redemption, and is, if seriously affirmed, little short of blasphemy: for it is to deny the *sole* mediation of Christ, and the abundant efficacy of the mediation. It is to bring in a second party in mediation; whereas "there is *One* Mediator between God and Man, the Man Christ Jesus." And as there is no helper, direct or indirect, in *this* mediation, nor can be, so likewise is there nothing on earth, or under it, that can detract from its full power. The purity of the officiator—of the dispenser of the mysteries of Christ—does that add to the lustre of Christ's sacrifice? No. Neither, therefore, does the impurity of the officiator dim it.

And well it does not: for if purity were essential to the efficacy of the ministration, we should have no conduits of divine grace among men: because "none is holy—no, not one." For, after all, what *is* man's impurity? In what does it consist? What is its definition? A relative purity—a purity as compared with that of others: for as *none* is holy or pure, all must be *un*holy or *im*pure; and inasmuch as some men are better than others, but none approach the perfection of holiness, the definition of any man's holiness or purity, is, that he is not so bad as others.

But if, after all, any were holy—so holy that their holiness would allow them to *help* the efficacy of the ordinance; and it is laid down, that holiness of person—perfect, pure, abstract holiness—is essential to the efficacious performance of the ceremony—we should always be in doubt, whether we had communicated or not: for, unless we be gifted with the "discernment of spirits," how shall any know whether or not the officiator is really holy, or only so externally—whether he be a very saint, or merely a sanctimonious hypocrite? In this case, as is therefore evident, the reality of our communication would not be known to ourselves, but be a secret in the breast of the officiator.

What a door for priestly domination does this carnal error open! This it is to walk by sight, not by faith: making the breast and *intention* of the officiator, the dispenser of the sacrament, instead of the office which he fills.

The whole popish wickedness of the doctrine of Intention hangs upon it; and when that is once admitted, and the power of the officiator, then is Satan enthroned in man; and Antichrist, Apollyon, the Destroyer revels amongst us in the garb of the Christ of God, Emmanuel, the Redeemer.

Beware, therefore, reader, whoever you are, of investing your officiator in holy things with absolute personal purity, as essential to the efficiency of the function—as every one does who leaves the public ministration, on the plea of the unworthiness of the minister—as every one does who denies the descent of the Apostolical Succession through the office of the Archbishops of Canterbury, because the lives of some of them were not, what every man's ought to be, *but what no man's is,—pure,* even as Christ's was pure.

This doctrine, once practically admitted, your slavery is sealed: for it is a doctrine as destructive of the liberty of the citizen, as dangerous to the soul of the Christian. It is a false—devilish in theory, and delusive in practice.

If, therefore, the purity of the officiator is *not* essential to the ministration, the *im*purity of the officiator does not evacuate it; and the impure, wicked, or whatever they may be called—and justly called—may be, and are, as much conduits of the grace of God, (*if it be their office so to be,*) as the most holy saints that ever did live, or ever will.

And *therefore* it is "that the Apostolical Succession" to every priest and deacon in England, has not been vitiated by any real or assumed unworthiness of any Bishop of Canterbury, or any other bishop of the Church, at whose hands any bishop of this see may have received consecration by imposition of hands.

For, if it be the case, as it certainly is, that the unworthiness of the minister affects not the ministration, then is every minister of the Church of England, be he ever so personally wicked, a lawful minister of the sanctuary. His person, *until he be lawfully and officially deposed by the Ordinary of the diocese*, is the channel of grace in the administration of the sacraments; and no man is a Christian in *deed*, who neglects to wait upon the Lord in their use.

"And must I attend an unprofitable minister?" some will say.

Is he dead?—dead in spirit? Is he profitless—i. e., do you think so? *Pray*, to *profit* by his ministration. The fault *may* be, after all, yours, not his. But if it be palpably his fault, pray that his heart may be changed. Is he a scandalous liver? Make use of all legal means to have him ejected, (vide Act xxvi.); but still, *pray* for him. Can *you* say that the brand may not be plucked from the burning? and, in answer to *your* prayers? Is it not as easy for the gracious Lord who heareth prayer, to change the heart of a man, as to change bodies of men? Who or what is any man, or in him, to boast? Have *we* ought in *us?* What have *we* that we did not receive? Let *us* not be "lifted up," high minded, "but, fear." Let us, having received a promise of entering into rest, take heed lest we lose it by the unbelief of acting as if we were, in such and such a place, beyond the reach of the Providence of God; that His eyes, in such a place, were *not* over the righteous; nor His ears open to their prayers. Think not, therefore, that in deserting your own proper, appointed ministration, under any vain imagination of feeding your soul by some other man's preaching, you are *honoring* Christ Jesus. You are in reality *dis*honoring Him by the ungracious supposition that He does know your wants, or that no prayer of yours, however fervent, would be answered in the renewal of the mind of your minister to conformity with the image of Christ. Are you righteous? I hope you are. Then the more imperative your duty to pray for him whose faults you so much see and lament. It is the effectual fervent prayer of the *righteous* that availeth much. And if the prayer of faith shall save the sick body, much more shall Christian charity indicate the necessity—much more will the merciful God, that desireth not the death of a sinner, regard the manifestation of love, and faith, and hope, that sets itself—to pray for the recovery of the sick in soul.

If therefore the channel of grace, set by the Providence of God in your parish, dissatisfies you, pray that it may be changed from dross into gold—from base into pure—and await in patience the answer to your prayers. These advantages will *certainly* result: you will be always in the Church, *awaiting* the answer to your prayers. You will, having eschewed impatience towards, and having found out the method to mend, your minister, never be in the conventicle—where it is, in very truth, needless to go: for there is no power, authority, no ministration, that is, or can be, carried on. Whereas the Church is always perfect, as to ministration, and as to the canonical efficacy thereof. Your fervent charity may not indeed save his soul—it will have a blessed effect on your own. Let that suffice.

For the Churchman.

TRUE SOURCE OF OBEDIENCE.

Error, without doubt, exists to a considerable extent, as to the fundamental principle of obedience. A few observations, therefore, on this subject, may not be without their practical importance on the reflecting mind.

In human as well as in divine law, the duty of obedience is based on the lawgiver's title to command. Now, whatever difference may exist among Christians on other points, all are ready to concede to God the right to exercise supreme control over His creatures. This right he possesses by virtue of His creation and preservation. Independently of Him, man has no powers, no faculties, no existence. There follows, then, His unquestionable prerogative to rule man's conduct, and to impose laws for its regulation. Admitting thus the absolute sovereignty of God, and His legitimate power to govern, obedience on the part of man is imperative and unconditional; for the right to order and the obligation to obey are reciprocal. An acknowledgment of the truth of the former is a tacit acknowledgment of the duty of the latter; or in other words, he who admits the will of God to be the rule of man's conduct, admits it to be his duty to obey that will in every particular upon which it is enjoined. It is not, then, the *nature* of the command issued that renders it obligatory, but the relationship that exists between God and His creatures, and the consequent authority derived from that relationship. As there can be no difference in the power that commands, it is clear, there can be none in the binding force of the mandates themselves. They all rest, as well as the obligation to obey them, on the sovereignty of the lawgiver, and on *that alone*. Hence a precept enjoined upon our faith, without the concurrence of rational evidence, is just as solemnly obligatory as one whose end and fitness may be sensibly discerned. Though many of the commandments of holy writ do possess different degrees of rational evidence, and their practical utility is more or less capable of being appreciated,—although in the enforcement of them upon the hearts of men, this evidence may be very properly collected, and weighed and urged, yet it should be done with the sound remembrance, that our perception of their reasonableness is not to be the ground of our obedience. The beneficial tendency, which we may discover as resulting from our observance of a given command, may indeed be applied to commend the authority and to induce a more ready compliance, but it can never be regarded as the *source* or *principle* of our obedience. This must rest on a surer, a firmer, basis—the authority of the Almighty.

Will it be said, that by the maintenance of this position, we confound the notion of right and wrong, as having no existence, but as they are made so, by the will of God? Not at all. The question is, not what moral rectitude *is*, but *why* it is obligatory; and this we again affirm rests on an infinitely higher ground than our feeble comprehension. We come then to a conclusion that no sophistry can evade, a Christian principle set aside, that every precept which bears the impress of the Almighty's seal, is *equally imperative, equally binding*. He, therefore, who denies the obligation of the least commandment, which he admits to be one, disowns the authority of the divine Lawgiver. If God has no right to be obeyed in *every article*, He has no right to be obeyed *at all*. If His word may be violated with impunity in the smallest matter, the whole of it may be rejected at pleasure.

From the principle of obedience above inculcated, there results an evident connection between the morals and doctrines of religion. To distinguish between what are good and evil in *themselves*, and what became so by positive enactments, is dangerous and unwarrantable. Its effect, either directly or indirectly, is to make a distinction in their obligation, for it removes from view the revealed law of God with all its appropriate sanctions, and places obedience or non obedience on mere human caprice. It leads, as we have had lamentable evidence in our own times, to the exaltation of one precept, at the expense of diminishing the importance of another. But Christianity connects its morals with its doctrines. To reform the world, therefore, its author has instituted and authorized but one mode of procedure; and that, implicit obedience to the *whole truth* as it stands revealed. To attempt to separate them, and to promote the former independently of the latter, must necessarily prove a failure. It implies a deficiency in the code of Christian ethics, which man in his wisdom graciously deigns to supply by something of his own invention. It is separating what God himself has joined, and is, in effect, questioning his infinite wisdom and goodness, as exhibited in the Gospel.

It would be easy to draw from the above remarks many inferences of a practical bearing, especially applicable to our own times and country. But as I have already probably exceeded the space in your paper for which I asked, I must be content to close for the present.

Amicus Connecticutensi.

For the Churchman.

Mr. Editor,—Please publish the following correspondence, and oblige A Subscriber.

"The Domestic Committee of the Board of Missions will hold a missionary meeting in St. Ann's Church in this city, this evening, at 7 o'clock. Statements and addresses will be made; after which, a collection will be made in aid of the Domestic Missions."

"Will Mr. Johnson have the goodness to give this notice in St. John's Church, on Sunday, the 28th inst.? J. Dixon Carder."

Brooklyn, November 26th, 1841.

To the Rev. J. D. Carder, Secretary and
General Agent of the D. C. M. S.

Rev. Sir.—I must decline complying with the request contained in the note just received from you, for the following reasons:

1. By giving the notice I shall virtually recommend attendence to the members of St. John's Church, and to contribute their support to "the Society" of which you are *one* of the Secretaries.

2. I shall seem to sanction a mode of proceeding until lately unknown in the Church, and introduced from the practices of sectarians, that of appealing through stimulating addresses to the excited feelings in order to obtain money. I think this opposed to that systematic charity, which we ought to enforce as a Christian duty, at all times binding.

3. I cannot support "a society" which expends nearly *one fifth* of its income in *salaries* and payment to *two* agents and expenses, &c. &c., amounting in the whole to a greater sum FOR EACH, than either of our diocesan bishops receive for salary, (except the Bishop of New York,) and which has been very justly called by Mr. Newton, *the most expensive missionary establishment in the world*.

I feel as deep an interest in our Domestic Missions (in which I include both Texas and Africa) as any one, and will do and continue to do as much as I can for their support; but until some more proper way shall be devised by "the Society" to obtain funds, and more judgment and economy used in their expenditure, I shall remit the collections to be made by my congregation in the *ordinary way*, directly to the bishop in whose diocese or under whose charge the mission intended to be aided is situated.

I am, Rev. Sir, respectfully yours,
Evan M. Johnson, Rector of
St. John's Church, *Brooklyn*

THE CHURCHMAN.

SATURDAY, DECEMBER 4, 1841.

TO CORRESPONDENTS.

Week before last we gave, at the request of Dr. M'Vickar, an extract from a letter of Bishop De Lancey, the date of which (Geneva, W. N. Y., Sept. 28, 1841) was omitted, and which we are requested to supply. Dr. M'Vickar also insists on our entering (as we hereby do) his "protest against its [Bishop De Lancey's letter] dogmatic decision against the facts of the case that the entry was a correct one."

We have received also a communication from Mr. Higbee, (to which he leaves it optional with us to advert or not, as we choose,) expressing the satisfaction he should have felt at the publication of a fair copy of Bishop De Lancey's letter, stating that the extract which we gave was not such, inasmuch as it italicised a very important sentence which was not italicised in the original, and expressing his regret that the subject should be reopened at so late a date, when the statements made by his former letter were in a manner forgotten.

The just, pungent, and richly merited article of an "Anti-Papal Catholic," in our last, has brought us two communications, (one from the editor of the Chronicle,) the publication of which we must respectfully decline.

We had prepared and sent to the printer a leading editorial, which, through the forgetfulness of the carrier, was not delivered. The article is a review of Bishop M'Ilvaine's sermon, and perhaps our readers will regret less the omission of it in this number than the insertion of it in our next.

Dr. Pusey in Dublin.—Several letters have been given to the public from Dr. Pusey and others, in relation to a visit of this celebrated divine in the city of Dublin. The facts, though of too private a nature to be a suitable topic for a public journal, are yet worthy of a brief notice, as a warning to our clergy of the advantage which may be taken by crafty men of their unguarded conduct. Dr. Pusey, it appears, visited Dublin with a view to obtain information in relation to the schools, nunneries, and the practical operation generally of the system of education adopted by the Romanists in Ireland. In the course of his inquiries, he was introduced into their chapels during the celebration of mass, and on these occasions permitted himself to participate to some extent in the Roman worship. The consequence was an artful, boastful, and exaggerated statement of the circumstances from the pulpit of Dr. Miley, a Roman priest, which found its way—not undesignedly, it may be presumed—into the public prints. To give a true statement of the facts, and to vindicate himself from the charge of sanctioning the idolatrous parts of the Roman worship, has been the object of Dr. Pusey's letters; from which it appears that he did, from a feeling of reverence, join in some parts of the Roman worship, when he happened to be present; but that he took pains to have it understood that he did not sanction the invocation of the saints in the litanies, and that he was careful during the adoration of the host to remain kneeling as in the rest of the service, without bowing (the distinctive act of adoration) as did the other worshippers.

It is easy for a man to make such distinctions as these for himself; but others who cannot see what is passing in his mind, naturally interpret his participation in the worship at all into an approbation of it as a whole. And if this be the sentiment which his conduct naturally expresses to others, he has no right to complain if he is held responsible for it. On principle, therefore, as well as in prudence, we should think our clergy were bound to abstain from giving even their occasional presence to the Roman worship. We have no wish to judge this Church harshly, nor to press on her the charge of sanctioning formal idolatry by her authorized standards; it is quite enough that she favors (which none of our clergy will deny) material idolatry in her practical worship; since the semblance of sanctioning so degrading and dreadful a sin, even in its mildest forms, is what every good Catholic would wish to avoid. The charge of idolatry is one under which the Romanists are naturally sensitive, and from which they will miss no good opportunity to vindicate themselves; and therefore should any Catholic clergyman be found to imitate in this instance the conduct of Dr. Pusey, he need not be surprised if some Dr. Miley is at hand to seize on the incident and trumpet it to the world.

We had the pleasure of meeting a large audience at St. John's, Brooklyn, on Sunday evening last. The large proportion of males affords (as the rector remarked to us) a gratifying evidence of the increased attention which has of late been paid to religious subjects by gentlemen generally, and especially by members of the learned professions.

The sermon on Sunday evening next is to be on the Ministry and Sacraments, by the Rev. Mr. Huntington.

The letter of the Rev. Mr. Rathborne, which we lately published, will be read with interest, says the Church Intelligencer, (London,) by those of the clergy who feel desirous of knowing the opinions of papists on the tendency and effects of *The Tracts for the Times* with regard to popery. The Hon. and Rev. G. Spencer, and Mr. Ambrose Lisle Phillipps, were both Protestants, but are now very zealous papists, praying and striving for the perversion of England to the popish faith, and, with Dr. Wiseman, they represent *The Tracts for the Times* as favorable to their views and wishes; but that they are almost alone in their opinion of the tendency of those *Tracts*, the letter of Mr. Rathborne satisfactorily shows. Much other matter has been, from time to time, scattered over *The Tablet*, corroborative of Mr. Rathborne's statements; and in consequence of his having been refused insertion to other communications of his on the same subject, he declared his intention of publishing a pamphlet under this title:—"A Letter addressed to the Right Rev. Nicholas Wiseman, D. D., Bishop of Melipotamus, proving, from their works, what are the objects of the Puseyites, and showing the danger to which the Holy Catholic Religion is exposed, by flattering these enemies of the faith, whilst charity to our religious opponents is not a monopoly. By the Rev. Joseph Rathborne." We have made repeated inquiries for this letter, but have not been able to obtain it; and though advertised some time ago as then ready, we believe it is not yet published, and it will, probably, be thought prudent that it should not be published at all. If it be published, we will obtain it, and endeavor to find room for the most important extracts from it.

We have received the sheets of the Journal of the late Diocesan Convention as far as printed, embracing the Journal proper, and the Bishop's Address. The Appendices are now printing, and the document will be published with as much speed as a due regard for neatness and accuracy will permit. The multitude of names and figures in a work of this kind, together with the bad handwriting of many of the reports—some of which almost defy the printer's art of deciphering—necessarily cause delay. The Journal this year will run to more than 150 pages. Of the 196 clergy in the diocese at the time, 118 were present at Convention; 88 churches and chapels were represented. We shall give next week some of the more interesting and important documents which have not yet appeared in our columns. One of these documents will be found in our present number.

The Episcopal Recorder, in a notice of Bishop Onderdonk's sermon, at the opening of the General Convention, remarks:

"There have been four different views of the divine election and predestination so frequently mentioned in the Scriptures, held by different classes of persons in the Christian Church.

1. That it is an election by divine grace of a peculiar people to everlasting salvation.

2. That it is an election of a people to everlasting salvation upon a foreknowledge of their own faith and good works.

3. That it is an election of nations to receive the privileges and offers of the Gospel.

4. That it is an election of individuals to become members of the outward visible Church.

Each of these views of the subject have found advocates in the Church of England, and in our own Church. And we suppose it to be perfectly within the legal right of any members of the Church, to adopt whichever view seems to them most consistent with the Scriptures, and the standards of the Church. Bishop Onderdonk has taken up the *fourth*, and it is the purpose of his sermon to make the article, and the other standards of the Church, square to this interpretation."

That the sermon advocates the fourth view here ascribed to it is a statement which the Recorder has not sustained, and cannot sustain, by any quotation from its pages.

To represent the sermon as opposed to the first of the above views is, as it seems to us, equally incorrect; the very object of the sermon being to show, 1, that the Church *itself* is the "peculiar people" elected by divine grace to everlasting salvation; and 2, that this election is not *unconditional*, but is suspended on a continuance, during the whole period of probation, of that repentance and faith which are first required in order to admission among the "peculiar people."

One must smile, therefore, at the edifying solemnity with which the Recorder adds:

"We presume from no cursory examination to say, no single Protestant writer of any note can be found before the reign of Charles the First, who had any other view of election than the *first* mentioned above, generally but not justly called *Calvinistic*."

The first view evidently has in it nothing distinctive; and yet the Journal which thus proves itself either ignorant of its own view or afraid to express it, presumes to speak for others:

"The Bishop was addressing some eighteen of his own order, of whom we will venture to say two thirds disagreed with him."

And having charged Bishop Onderdonk with "dictation" for affirming that the view which he has so ably developed, (and which for aught it has shown to the contrary the Recorder has itself adopted,) was agreeable to the Scriptures, the Fathers, and the Reformers, this same journal, with the brand either of ignorance or evasiveness or of both on its forehead, has the further effrontery to add:

"We do not enter into the merits of the argument, but we cannot but think that one who writes or preaches on it 'ex cathedra,' should be both argumentative, and clear, and respectful, and well informed."

We have heard a great deal of late about *finding fault with bishops*; and truly to show such a disposition is bad enough. But to cherish the purpose, without the power to carry it into effect; to have the venom ready to inject, and yet be without a solitary fang to make the incision; to be called the Episcopal Recorder, and to act the Episcopal Termagant, this is pitiable indeed!

The American Almanac, *and Repository of Useful Knowledge, for the Year* 1842. Boston: Published by David H. Williams. New York: Collins, Keese & Co. Philadelphia: Thomas Cowperthwait & Co. Cincinnati: M. Kugler; E. Lucas. Raleigh, N. C., Turner & Hughes. London: Wiley & Putnam.

A closely printed volume of 328 pages, containing probably a more comprehensive and accurate summary of statistical information in regard to the United States than is elsewhere to be found. The astronomical department, which is remarkably full, has been prepared by Professor Pierce, of Harvard College.

Bishop Hughes, in his reply to an Address from several of his fellow citizens on the subject of the School Fund, remarks:

"It is a great oppression and injustice towards the Dissenters of Great Britain and Ireland, that they are required to pay *tithes* for the support of a religion, from whose ministry they can derive no benefit. A kindred injustice and oppression have been exercised on the Catholics of New York, by the P. S. Society. They tell us, indeed, that it is our own fault—but this is precisely what the friends of the Church 'as by law established' say to the Dissenters on the other side of the water."

In justice to the Church of England it should be stated that the cases are not parallel: for the tenth of the tithe property in England belonging of right to the Church, the payment of it is exacted as a debt equitably due to the Church, and not as a tax imposed by the State.

A friend at our elbow adds the following:

As a case in point—we know of a gentleman of our communion whose *annual* school tax is never less than $250. This sums he pays year by year for the support of a system from which as a Churchman he can derive no benefit, and which as a Christian he cannot but condemn.

Death of a Clergyman and his son.—The Vicksburgh Sentinel of the 11th ult. announces the death of the Rev. George Weller, D. D., rector of the Episcopal church in that city. He died at Raymond, on the preceding Monday, after a short but severe illness. His son George, a worthy young man, just entering upon the theatre of life, survived his father but a few hours.

It is with no common sentiment of grief that we make the above announcement. Dr. Weller was among the most able and respected of our clergy. As the editor of the Tracts that bear his name, as the author of several fugitive productions, and as the conductor, some years since, of a prominent journal in the Church, Dr. Weller has established for himself a reputation beyond the circle of the several parishes in which he has successfully and faithfully labored. As a frequent and able contributor to our own columns, and a firm friend and supporter of our journal, we have additional and peculiar reason to mourn over the dispensation which has deprived the Church of his services.

Bishop Onderdonk's next Lecture to Candidates for Orders and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening. Service to commence at 7 o'clock.

The Right Rev. Bishop Lee, of the Diocese of Delaware, having fixed his residence for the winter at Georgetown, Sussex county, Delaware, requests that letters and papers may be addressed to him accordingly.

The Rev. George W. Freeman, D. D., has resigned the Rectorship of Trinity Church, Swedesborough, N. J.

The Wiskonsin Mission.—At a meeting of Clergy and Laymen of the Protestant Episcopal Church, called at the request of the Right Rev. Bishop Kemper, and held on Thursday evening, November 11, at the Rooms of the Board of Missions in the city of New York—Bishop Kemper having taken the chair, stated the object of the call to be, the devising some plan for the support of the mission lately established at Prairieville, Wiskonsin; and read two letters in reference to the same from the Rev. John Henry Hobart.—Whereupon, after some remarks, on motion of Mr. John Jay, seconded by Mr. R. B. Minturn, it was unanimously *Resolved*, that the Rev. Arthur Cleveland Coxe, of St. Ann's Church, Morrisania, be requested to preach a sermon illustrating the objects and enforcing the claims of this mission, in such churches of the city as can be obtained for the purpose, and take such other steps in furtherance of the same as may lie in his power.

A true extract from the minutes.

Attest, John Jay, Secretary.

Notice.—In pursuance of the request above contained, a Sermon will be preached by the Rev. Mr. Coxe, of Morrisania, on behalf of the Wiskonsin Mission, on Sunday Evening, December 5, in St. Paul's Chapel.

Service will commence at 7 o'clock, and a collection will be made.

AGED AND INFIRM CLERGYMEN.

The following is the Report made to the late Convention of this Diocese by the Committee appointed at the preceding Convention on the subject of provision for the relief of aged and infirm clergymen.

REPORT.

The Committee appointed at the last Convention to consider the propriety and best method of making some provision for the relief of Aged and Infirm Clergymen, respectfully report,

That the claims upon the sympathy of the Church, of Clergymen who have labored faithfully in its service, and have become disabled through old age or disease, are evidently of a very sacred nature. It affords just ground of congratulation that these claims are now becoming the subject of attention and interest throughout the Church in this country. Since the matter was brought to the notice of the Convention by the bishop, in his last Annual Address, several dioceses have acted upon it with the most encouraging prospects of success. Your Committee cannot doubt that in this diocese the action will be equally prompt and efficient.

The propriety of some provision being thus obvious and being now generally admitted, but two questions have remained to occupy the attention of the Committee, viz., 1st. In what way adequate means of relief can be provided; and 2d. Under what conditions, or subject to what limitations, such relief shall be applied.

I. Among various methods of providing funds for this object, the following have occurred to your Committee as best entitled to the favorable notice of the Convention.

(*a*) Legacies and donations to be invested as a permanent fund—the proceeds to be applied annually, if needed, under the direction of the bishop, and three Lay-Trustees to be elected by the Convention at each stated meeting. If the whole or any part of the annual revenue of said fund be not needed, in any year, it might be considered, thenceforth, as part of the capital. It is understood that the Society for the Promotion of Religion and Learning in the State of New York, are authorized by their charter to hold property in trust for uses similar to this; and if their consent could be obtained, it is believed that no better disposition of these funds could be made than to place them in their hands, subject to the drafts of this Convention through its Trustees.

(*b*) Another and more abundant source of income for this important object will be found, it is presumed, in annual contributions to be made by all the congregations in the diocese on some day previously notified—such contributions being particularly commended to the good-will of the people, both by this Convention and by the rectors and ministers of the several parishes—and the annual proceeds being placed at the disposal of the bishop and Trustees as aforesaid.

II. With regard to the limitations under which relief should be applied, your Committee are aware that much must be left to the discretion of the Trustees. It seems to them proper, however, that in commencing such an enterprise, this Convention should place on record its deep sense of the paramount claims which disabled Christian ministers have on their former cures, and on their opulent relatives, if they have any—and that it should in some way be declared, that the funds provided by this diocese, instead of being intended to release or supersede such claims, are only designed to supply the lack on the part of parishes and kindred of the necessary ability or liability. It is also incumbent on the Convention to remember, that gratuitous aid and relief of every kind, however wise and benevolent its design may be, does still hold out, unless dispensed with caution as well as kindness, some temptation to improvidence. For these and other reasons which will readily occur to the Convention, it appears to your Committee of importance, that at the outset of this undertaking, when the contributions are likely to be large, and the number of applicants small, such limitations should be fixed as will not only guard against an unnecessary increase of applications, but as will also afford authority and precedent to future trustees, who may find a rigid adherence to rules and restrictions indispensable.

In regard to these limitations, the Committee would suggest,

1. That relief should be confined to those whose circumstances are actually straitened, and who have been actively engaged in parochial, or kindred spiritual labors, during a large part of their ministerial lives.

2. It should not be so administered as to supersede on the part of parishes the duty of making provision for the support of their pastor when too aged or infirm to continue his ministry, and should therefore be confined, in the case of parish Clergymen, to cases in which the parish has signified through the bishop, its inability or indisposition to make such provision, to an adequate extent.

3. It should not be extended to Clergymen who have near relatives in affluent circumstances, unless there be satisfactory evidence that such relatives are unwilling to discharge the duty of providing for those of their own household.

4. In deciding between conflicting claims, preference should be given, *ceteris paribus*, to those who have been longest employed within the diocese in ministerial duty.

It has occurred to your Committee that the object now under consideration would be materially promoted, if, besides the funds provided by the contributions of the benevolent, there were another fund to consist of annual subscriptions and contributions made by Clergymen themselves, on the principles of the Corporation for the relief of the Widows and Children of deceased Clergymen—the annuities from this fund being payable to the subscribers on evidence of their disability. Such an arrangement would contribute to animate and encourage the spirit of providence and self-reliance, and might add materially to the amounts to which individuals would be entitled.

The Committee recommend the following resolutions:

Resolved, As the sense of this Convention, that aged and infirm Clergymen in straitened circumstances, have a sacred claim upon the sympathies and aid of the Church which they have served, and that this claim is hereby earnestly recommended to the favorable attention of the Churches in this diocese.

Resolved, That a collection be made annually in every congregation in this diocese, to be applied in relief of Clergymen disabled by age or disease, and that said collections be made on the annual Thanksgiving day, or the Sunday next before or next following.

Resolved, That three Lay-Trustees be appointed annually by this Convention, who, with the bishop, shall constitute a Board to be called, *The Trustees of the Fund for Aged Infirm Clergymen*, and whose duty it shall be to receive applications for relief, and to apply it on the principles and subject to the limitations indicated in the Report of the Special Committee made this day, and subject also to such further rules and regulations as said Trustees, with the approbation of this Convention, shall from time to time adopt.

Resolved, That this Convention recommend this charity to the benevolent as a proper object for donations and legacies.

Resolved, That all contributions or donations to this object be transmitted to the Treasurer of the Convention, and that funds not wanted for current use be invested and held in trust by the Trustees of the Protestant Episcopal Society for the Promotion of Religion and Learning, in case such Trustees consent to undertake the trust.

Resolved, That the Trustees of this fund be requested, if on consideration it shall be thought expedient, to establish another fund on the principles of those under the charge of the Corporation for the Relief of the Widows and Orphans of Deceased Clergymen, to which Clergymen may themselves become contributors, and from which in case of disability they shall be entitled to draw an annuity.

These resolutions are submitted to the consideration of the Convention.

Alonzo Potter,
Peter A. Jay,
James Milnor,
Gulian C. Verplanck,
James F. De Peyster.

The resolutions recommended by the Committee were adopted.

Bishop at Jerusalem.—We subjoin so much of the article from the London Times as contains the argument in relation to the alleged schismatical character of the recent appointment by the Church of England of a bishop to Jerusalem. The letter of Mr. Palmer which appeared in a subsequent number is also annexed.

From the London Times.

There are, not six or seven, but (we believe) *five* nominal bishops of different communions at Jerusalem; and it may be asked, why may not the Church of England send a sixth, or why should she recognise any one of these five rather than the rest? We reply, because the Church of England, whether rightly or wrongly, protests against schism, and makes a difference between what she calls orthodoxy and what she calls heresy. Three of these "bishops" at Jerusalem belong severally to the Maronite, the Nestorian, and the Jacobite sects; and we suppose that it will not be disputed that the Church of England regards the members of all those sects as heretics. The fourth is an intruding Roman Catholic bishop; and as the Church of England does not acknowledge the authority of the Pope in Ireland, we presume she will be slow to admit it at Jerusalem. Four, therefore, of these "bishops" are what we must needs regard as schismatical pretenders, and it cannot be thought that the Archbishop of Canterbury intends either to recognise their authority or to imitate their example. It remains to be considered whether the fifth, the orthodox patriarch, whose derivative title to his office is, as far as we know, unexceptionable, and whose exclusive jurisdiction is recognized by the great and influential Greek communion, stands in the same predicament.

The first objection brought against the patriarch is his alleged non-residence;—"he lives at Constantinople." Whether this is true, and if so what may be the reason, we cannot pretend to say; but we have yet to learn that non-residence vacates the episcopal office. Bishop Watson, of Llandaff, resided always in Westmoreland; Bishop North, of Winchester, almost wholly in Italy; yet we never heard of the Greek Church sending bishops to occupy their sees on that account, nor would such a step, if taken, have been easily justified on Church of England principles.

The main point is, what view does the Church of England teach her members to take of the Greek orthodox communion? We have before us a work dedicated by permission to the Archbishops of Canterbury and Armagh, and, as we know, strongly recommended by several bishops as a text-book for the use of clerical students. Its title is, *A Treatise on the Church*, by the Rev. W. Palmer, of Worcester College, Oxford. The author is reputed to stand very high in the esteem of some of our most influential prelates.

From this work we shall quote a few sentences, which may show in what light those who have adopted the author's views must have learned (whether rightly or wrongly) to regard such actions as the invasion of the patriarchate of Jerusalem by an English bishop.

In vol. 1, pp. 60, 61, (second edition,) we read as follows:—"Separation from the Church is incapable of justification." "Whoever is separated from any sound part of the Church by schism or just excommunication is by that means separated from the whole Church. . . Whence appears the *necessity* which every Christian is under of maintaining communion with the particular Church wherein he lives, in order to his communion with the Church Catholic, and with Christ the head of it." And in page 63, "The mere existence of doctrinal errors," (not amounting to heresy,) "or the corruption of rites and sacraments in any Church, afford *no excuse whatever* for separation from its communion."

In page 179 we are told, that "The vast and numerous Churches of the East are ruled by bishops and archbishops, of whom the chief are the four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. . . . . I maintain that these various Churches form a portion of the Catholic Church of Christ."

In page 182 the author says of the same Churches, "It is certain that they reject every heresy formerly condemned by the Catholic Church, and if any one presumes to teach novelties they condemn and excommunicate him." In page 184, he informs us that "there have been, at various times, marks of communion between members of the Oriental Church and of the British;" and instances Archdeacon Basire, who during his travels in 1653, "at Jerusalem received from Paisius, patriarch of that see, his patriarchal seal, (the regular sin of credence among them,) to express his desire of communion with the Church of England. He was also permitted to preach frequently in the Greek Churches at Constantinople; where, in testimony of his doctrine, he presented to the Patriarch of Jerusalem, in the presence of all the priests and people, the catechism of the Church of England, which was also highly approved by the other Oriental patriarchs." In the same page we are expressly told that "the Oriental Churches are included in the Catholic Church *by all our theologians*, though they observe with regret certain imperfections, abuses, and errors among them, which detract from their perfection, but do not deprive them of the character of Christian Churches.

We will extract only one passage more, for the sake of its direct bearing upon the situation of members of the Church of England who happen to be in Palestine:—"If members of the Latin Churches should find themselves resident, in quest of merchandise or other temporal objects, in the regions of the Oriental Churches, and should be *unable, through ignorance of the language, or from some other inconvenience*, to receive the full benefit of administration in the Oriental Church, it would not be schismatical in them to call in the aid of Latin priests, WITH CONSENT OF THE ECCLESIASTICAL AUTHORITIES OF THE EAST."

We pronounce no opinion upon this doctrine. If it is admitted to be the doctrine of the Church of England, (and we know not upon what other view the Archbishop of Canterbury and the Bishop of London could address the Bishops of Athens and Constantinople, as they did last year, in terms distinctly recognizing their orthodoxy and episcopal jurisdiction,) it cannot be true that the Archbishop of Canterbury has agreed to consecrate a bishop for Palestine, *without* "the consent of the ecclesiastical authorities of the East." If it is not the doctrine of the Church of England, all we can say is, that it circulates as such, and (in that case) the sooner it is disavowed by those competent to settle such questions the better.

To the Editor of The Times.

Sir,—I take the liberty of addressing to you a few observations in reference to the appointment of a bishop for the Anglo-Catholic communion in Palestine—a subject in connection with which you have done me the honor to introduce my name. Having given some attention to the case, and been lately favored with opportunities for forming an opinion of the principles which have dictated the design, and which will guide its execution, it seems to me that there are certain misconceptions afloat on the subject which may without much difficulty be removed.

In the first place, then, I am enabled to state, on the highest authority, that the appointment of a bishop for Palestine is not designed as an interference with the prior claims and jurisdiction of the orthodox Oriental Churches; it is merely intended to afford to those members of our communion who may be resident in Palestine the benefits of superintendence and spiritual care according to the rites and discipline of the Church. It will be remembered that the venerable Prelate who presides over our churches publicly disclaimed (at a meeting for the institution of the fund for endowing colonial bishoprics) any intention, on the part of the Church of England, to make proselytes amongst the Christian Churches bordering on the Mediterranean. The appointment of a bishop for Palestine is then merely a temporary and provisional arrangement for the benefit of our own people, until the communion which existed for so many ages between our Churches and those of the East is restored.

I may further add, on the highest authority, that the title of "Bishop of Jerusalem" was never for a moment contemplated by the heads of the Church. It was felt that exceptions might be raised against that title, as seeming to interfere with the authority of the legitimate Patriarch; and in consequence, with a view to mark the distinction in the clearest manner, the title is to be "Bishop of St. James' Church at Jerusalem." It would be difficult to point out any example of a similar designation in ecclesiastical history, except in the case of the ancient suffragans of St. Martin's, Canterbury; so that the distinction of title seems sufficiently marked, and will carry along with it an acknowledgment of the authority of the Patriarch of Jerusalem.

The friendly correspondence which exists between the heads of our Churches and those of the Oriental Churches, furnishes in itself a sufficient pledge that the bishop who is to be sent into Palestine will be provided with such instructions as will tend to promote the union of Churches instead of impeding it. He can be readily introduced to the Oriental Patriarchs as the representative of the Anglo-Catholic Churches, and as commissioned to prevent, as far as possible, any infringement on their authority, or any attempts to proselytise their people. Furnished with such instructions, and guided by such principles, studiously avoiding all interference with the Oriental Church, and at the same time aiding in the promotion of all its best interests, the bishop to be stationed at Jerusalem may impress the most favorable notions of our Churches; may become the channel of frequent and friendly communications between our chief rulers and the East; and may contribute materially to the reunion of brethren separated for several ages.

Permit me to add a few observations in reference to the questions of principle on which you have done me the honor to quote from a work of mine. It is, then, most true, that the Oriental is a branch of the Catholic Church of CHRIST, and it would, therefore, be wholly inconsistent with sound principle to separate voluntarily from her communion, or to excite or encourage such separations. But it is a fact that the Oriental Church and our own have, for a considerable time, been estranged from communion by certain misunderstandings which do not render either party guilty of schism. Under these circumstances, various members of our Churches fix their residence in Palestine; and not being actually in communion with the Patriarch of Jerusalem and his suffragan bishops, cannot either receive the sacraments from the priests of the Oriental Church, or obtain license of the ordinaries for the clergy of their own language and rite. They have then no alternative remaining, but to seek from the Church of England clergy to administer the means of grace, and a bishop to preside over them. This is not any interference with the jurisdiction of the Patriarch of Jerusalem, because he does not claim or exercise jurisdiction over those who are, *de facto*, separated from his communion. It is, in short, a mere matter of necessity, arising from the circumstance of separate communion—a circumstance which we must lament, and desire no longer to exist. The passage which you have quoted from my treatise, alluding to the propriety of obtaining the license of the Oriental Bishops for the Latin clergy in their dioceses, was intended to apply to a case where there was no separation of communions.

Let me further observe, that the schism of the Romanists in this country consists in their assumption of the character of the Catholic Church to the exclusion of our more rightful claims; in their continual and avowed efforts to make converts amongst our people; in the fact of their voluntary separation from our Catholic and Apostolic Churches in the reign of Elizabeth; in their rejection of the authority of our bishops; and in their refusal to unite themselves to us. In all these respects their conduct furnishes no parallel to the course which is now pursuing in reference to the design before us.

I cannot conclude these remarks without adding a tribute of most respectful gratitude to the illustrious person, to whom the Church is indebted for the suggestion of so salutary a design, and whose private munificence has furnished a large portion of the funds requisite to carry it into effect. His Majesty the King of Prussia has, in this instance, been guided by principles which must excite the warmest sympathy, and command the strongest approbation and admiration of every sound member of the Church to whom they are made known. The institution of a bishop of the Anglo-Catholic communion in Palestine, under whose jurisdiction Prussian as well as English subjects will be allowed to place themselves, and to receive orders when duly qualified, promises to be one amongst several causes which tend to the increase of sound religion, and the revival of ecclesiastical government in Germany. In this point of view I cannot but think that the design is one, which is full of hope for the cause of sound religion; and I would conclude by observing, that while I cannot agree with those who regard this appointment with doubt or uneasiness, it is at the same time a subject of most unfeigned pleasure and gratification to remark the solidity and truth of the principles on which it has been objected to; although those principles do not seem exactly applicable to the particular case before us. I have the honor to remain, yours, &c. WILLIAM PALMER.

Oxford, October 27.

INTELLIGENCE.

New Bedford.—We learn that the Rev. Thomas B. Lambert, a chaplain in the U. S. navy, has engaged to supply, temporarily, the vacant parish of Grace Church, New Bedford. This parish continues to increase, and presents an inviting field for the labors of a devoted and judicious minister of Christ.

St. Thomas's Church, Taunton, is also yet destitute of a rector. These are both important parishes, and we hope soon to see them well supplied.—*Christian Witness.*

Clerical Changes.—The Rev. N. P. Harris, rector of the Church of the Evangelists, has been unanimously called to the rectorship of the Church of the Ascension, which he has accepted. Mr. Harris' unparalleled success in the field of labor which he has occupied, we may regard as a pledge and earnest of usefulness in the wider field upon which he now enters.

The Rev. C. Wiltberger has resigned the rectorship of St. Stephen's Church, Willingborough, N. J., and accepted a call to Trinity Church, Centreville, (vacant by the resignation of the Rev. G. W. Ridgely,) and Grace Church, Hulmeville, Bucks county. His place of residence is Newtown, Bucks county, Pa., to which place he wishes all letters and papers directed. —*Epis. Recorder.*

The Rev. R. S. Elder, deacon, an Alumnus of the Theological Seminary of Ohio, has accepted an invitation from the vestry of St. James' Church, Worthington, and has entered upon his duties as minister of that parish.—*Western Epis. Recorder.*

Resignation.—We learn that on Monday last the Rev. John B. Clemson resigned the rectorship of the Church of the Ascension, in this city. We sincerely regret the circumstances which seemed to render it expedient that our esteemed brother should relinquish a charge in which his labors have been greatly blessed. He was the first rector of this parish, after its emergence from the ruins of All-Souls, and during his six years ministry succeeded in raising it from the dust to its present respectable position among its sister churches. It now numbers, we believe, about two hundred communicants. The resignation, and probable removal, of Mr. Clemson, will be much regretted by his clerical brethren of this city, to whom he has so endeared himself; and we are sure all will unite with us in the affectionate and earnest hope that a new and more eligible field of usefulness may speedily be opened to him.—*Banner of the Cross.*

The Rev. Benjamin S. Huntington has been received into the diocese of Pennsylvania, upon letters of dismission from Bishop Brownell.

The Rev. Edward Waylen has taken letters of dismission, (which have been accepted,) from the diocese of Pennsylvania to that of Michigan.

The Rev. W. Y. Rooker, an alumnus of the Theological Seminary of Va., has taken charge of Kingston Parish, Matthews county, Va.

The Rev. Edward Lounsberry, an alumnus of the Theological Seminary of Va., has taken charge of Trinity Parish, Toledo, Ohio.

From the London Church Intelligencer.

The Rev. Henry Melvill, the popular minister of Camden Chapel, Camberwell, who has been dangerously indisposed for nearly a year, returned to his duties on Sunday week.

Conversions to the Church.—Among the candidates lately ordained Deacons, by the Lord Bishop of St. David's, was Mr. Thomas Harris, who has been for many years a preacher among the Welsh Calvinistic Methodists. There were also two others who had been dissenting teachers ordained Priests at the same time.

Queen Anne's Bounty.—At a General Court of the Governors of the Bounty of Queen Anne for the augmentation of the maintenance of the poor clergy, on the 18th day of March, and by adjournment on the 1st day of April, 1841, the Governors examined into the circumstances of 146 poor livings, for the augmentation of which, respectively, benefactions had been offered to the amount of £63,892, on condition that the Governors should add to the benefaction offered to each living, the sum of £200 or more, according to the circumstances of the case, out of the funds at their disposal in the present year; and they selected sixty-one of them as best entitled to be augmented out of the bounty fund.

To these sixty-one selected livings offers of benefaction had been made (on the condition before mentioned) to the amount of	£37,197 0
To which livings the Governors agreed to grant all that they had to dispose of, viz.	£14,800 0
Total benefactions and grants to meet the same to be appropriated in 1841 to the sixty-one selected livings	£51,997 0

The amount of benefaction offered on condition of augmentation by the Governors to the eighty-five livings not selected by them, was £26,695.

It would have required grants by the Governors to the amount of £17,600 to have met the last mentioned benefactions, none of which grants could be made by them for want of funds.

Leeds.—Consecration of St. Luke's Church.—This neat little edifice, which had previously been opened for public worship, by license, was consecrated by the Bishop of Ripon, on Monday the 4th inst. It is a plain building in the early English style, and was erected under the superintendence of Messrs. Perkin and Backhouse, of Leeds, architects, and has cost about £1700. Including the gallery at the West end, the sittings are calculated for about 700 persons. A large portion of the sittings are free. The church is entirely unendowed, and charged with a heavy debt. The bishop offered up the prayers according to the Diocesan Form of Consecration. The sermon was preached by the Rev. Dr. Hook, the Vicar, from the 10th chapter of St. Luke, 5th and 6th verses. The discourse was on Sacerdotal Benediction, and the important subject was most ably treated. The Rev. Doctor began by showing what the real doctrine of the Church is with respect to Benediction, by various quotations, but especially the form in the "Order for the Visitation of the Sick," which, he observed, is a part of that Book of Common Prayer, to all and everything contained and prescribed in which every clergyman of the Church of England must declare his unfeigned assent and consent. He then proceeded to the Scripture proofs of the position of the Church, and most forcibly and eloquently established it.

Bethnal Green Church.—On Sunday evening a sermon was preached at the parish church of St. Sepulchre, Snow-hill, by the Rev. T. Dale, Vicar of St. Bride's, in aid of the fund for erecting ten additional churches, with parsonage houses and schools, in the populous district of Bethnal Green. The amount required for the erection and endowment of the ten district churches has been estimated at £75,000. Upwards of £60,000 have been already raised, and the Committee have good hope of the realization of the full amount in a very short period. The collection made amounted to nearly £60. Among the subscriptions lately announced are, one of £6,000, from the Rev. J. W. and his sister, by the Bishop of London; a person signing himself "Commercial Prosperity," £2,000; and one under the signature of "A successful Emigrant of former Days," £1,000. The firm of Hanbury, Buxton & Co., the brewers, of Spitalfields, have also presented the Committee with £1,000.

Presbyterians and New Jerusalemites (Swedenborgians.)—At the ordinary monthly meeting of the Edinburgh Presbytery, which was held on the 29th of September, Mr. Bennie, Moderator, in the chair, the Presbytery resumed consideration of the report of the Committee, to whom was remitted a reference from the Kirk Session of St. Paul's, regarding the baptism of children by the New Jerusalemites. The report stated that the Committee were decidedly of opinion that the ordinance, as administered by that sect, could not be held to be Christian baptism, and recommended that the Presbytery should authorize ministers of the Church within its bounds to re-baptize children who had been baptized by the New Jerusalemites, on their parents becoming members of the Church. Mr. Elder and Mr. Cunningham supported the report, which was unanimously approved of.

The Kirk.—Sir William Rae has published a letter, in which he declares he never said that the Ministry had a Bill for the settlement of the Church question, to propose to Parliament. All he admits that he promised was, that this very difficult object should be maturely and earnestly considered by the Government with which he is connected.

The Death of the Chartist Preacher, Moore.—We mentioned last week the death of this Chartist, in the Tewkesbury Union Workhouse. Just before he died he made a solemn declaration, from which we extract the more important part: "I here solemnly declare on what I expect to be soon my dying bed, and before that GOD in whose presence I expect shortly to stand, a naked spirit, that I repent of ever joining the Chartist Association. Little did I think that I was going to surround myself with men of principles so contrary to those of pure religion. Oh, that I had listened to Christian advice! And now I wish it to be known throughout Tewkesbury, and the neighborhood, that I sincerely regret having so awfully prostituted the Word of GOD, as I did by getting people together on blessed Sabbath days, and preaching sermons three parts politics, and the rest a little less than scepticism. And if I did, as it is feared I did, lead any one astray by my influence, I hope they may hear these my dying words, and immediately, by Divine mercy, return to the paths of life. And as for some of those who were my principal associates, and whose infidelity has even prompted them to oppose ministers of the truth of GOD, I pray you to take warning before it is too late. Were you in my circumstances I trust you would think and feel differently; but I assure you that if you die as you are, five minutes' suffering under the vengeance of an angry GOD will take away all your infidelity. Take warning; and may the LORD have mercy upon your souls! (Signed) WILLIAM MORRIS MOORE. Tewkesbury Union Workhouse, July 7, 1841."

A FORM OF PRAYER AND THANKSGIVING;

to be used in the Diocese of New York, on days of Thanksgiving, appointed by the civil authority.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to ALMIGHTY GOD; unless some other form should be by me specially set forth.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, October 29, 1839.

[The Governor has appointed Thursday, the 9th of December, as the day of Thanksgiving.]

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST; to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans, xii.; and the *Collects* for the day, as in the Morning.

MARRIED,

At St. Luke's Church, on Thursday afternoon, 25th ult., by the Rev. John M. Forbes, Mr. Israel Knapp, to Miss Susan Hasbrook.

In West Newbury, on Wednesday, 17th ult., by the Rev. Dr. Morss, Rev. Samuel M. Emery, rector of Trinity Church, Portland, Ct., to Miss Mary H., daughter of Eliphalet Emery, Esq., of West Newbury.

At Middlebury, Vt., on the 15th ult., by the Rev. J. W. Diller, the Rev. Henry M. Davis, of Ticonderoga, N. Y., to Laura, eldest daughter of Arzah Crane, Esq., of Addison, Vt.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter April 24, St. Mary's Church, *Brooklyn.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Atwill, Rev. William.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bartlett, Rev. Hobart, M., 192 Duane street.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. T. M.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Moore, Rev. W. H., Eleventh st. near Sixth Avenue.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D, Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev John S., Court st., op. Warren.

Williamsburgh,

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

DECEMBER.

5. Second Sunday in Advent
12. Third Sunday in Advent.
15.
17. } Ember days.
18.
19. Fourth Sunday in Advent.
21 St Thomas the Apostle.
25. CHRISTMAS DAY.
26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
2. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

NOTICES.

COURSE OF SERMONS IN ST. JOHN'S CHURCH, BROOKLYN.

3. *December 5,* *2d Sunday in Advent,* } The ministry and sacraments, the appointed channels of conveying divine grace to the members of the Church.

By Rev. Mr. Huntington, of St. Paul's College, L. I.

Service to commence at 7 o'clock.

ALL SAINTS' CHURCH

Will be opened for Divine Service every Sunday evening during ADVENT, at *Seven* o'clock. Afternoon service as usual.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From X L, $10.

Further donations are much needed and will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome St.

New York, December 2, 1841.

PROTESTANT EPISCOPAL EDUCATION & MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Andrew's church, Walden, Rev H W Sweetzer, rector, collection for Education fund $4 33, and for Missionary fund $4 33. From a lady of St John's chapel, New York, for Missionary fund $2 62. From St Bartholomew's church, New York, Rev L P W Balch, rector, special collection, $101. From St John's chapel, N. York, Rev Dr Wainwright, special collection, $135 62. From St John's church, Fort Hamilton, Rev J D Carder, rector, special collection, $3. From Trinity church, New Rochelle, Rev Dr Coit, rector, special collection, $25 50. From St George's church, Newburgh, Rev Dr Brown, rector, special collection, $18. From Trinity church and St Luke's chapel, West Troy, Rev W H A Bissell, rector, special collection, $4 15. From St John's church, Troy, Rev Richard Cox, rector, special collection for Education and Missionary fund, $17. Total amount, $315 58.

C. N. S. ROWLAND, Treasurer,
December 1, 1841. 55 Water street.

JUBILEE COLLEGE.

The Treasurer of the "Ladies' Association" to aid Bishop Chase in building the Female Seminary connected with Jubilee College, Illinois, acknowledges the following donations:

Mrs Baker $3, Mrs Bleecker Nelson $5, Mrs B $30, Mrs Lydia H Sigourney 5 Sovereigns, Miss Russ $7, Lucy Moore a little Sunday scholar $1, W C P $10, S $3, Mrs Moore $15 in gold, C E B, New Milford, $30.

It may not be generally known that this work was undertaken by the Ladies at the suggestion of one who is dear to the hearts of all America's daughters, Mrs L H Sigourney. To use her own words, this "is an object which will doubtless commend itself to the benevolence of American Ladies, who correctly estimate the right education of their own sex, both for this life and the next."

Donations will be received as heretofore, by Mrs Miles R. Burke, No. 471 Broadway, New York.

Nov 29, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collection in St Paul's chapel, Rev Edward Y Higbee, $118 28. Annual subscriptions—H W Sill $2, J Rudderow 3, S C Williams 2, E Whitehouse 2, A H Ward 2, R E Wenman 2, F J Winston 2, David Austin 5, Theron Wilbor 2, N J Brear 2, S Crocker 2, J Grosvenor 2, Lewis Phillips 2, A B Neilson 2, William Botts 2, J S Andrews 2, Robert Strong 2, F DePeyster 2, Geo H Ball 2, W Barnes, sen, 2, T C Butler 2, G Furman 5, Mrs J T Irving 5, G Chichester 2, Rev A H Patridge 2, Wm Johnson 2, J Van Nostrand 2, R Hyslop 2, James Barrow 2—$68. Total amount $186 28.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

New York, December 2, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers—W B Windle $1, J Rudderow 2, W Nelson 1, T Wilbor 1, Lewis Phillips 2, A B Neilson 2, Wm Botts 1, F DePeyster 1, A T Anderson 1, T C Butler 1, L M H Butler 1, R Whiley 1, Wm Johnson 1, E W Dunham 1, James Barrow 1. Total amount, $18.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

New York, December 2, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 24th ult., has received the following contributions, viz.

From Merchants' Hope ch, Prince George's county, Va, per Rev N McFarland, $5 13; Dale parish, Chesterfield, Ct, per Rev Mr Berkley, $7 05; St John's ch, by Rev J Dixon Carder, $125; Woonsocket, R I, St James' ch, $40; "D H," New York, $25; St John's ch, Wilkinsonville, Mass, $9 37; St Ann's ch, Lowell, Mass, $49; Christ ch, Louisville, Ky, per Rev O Davis, treas, $35; St John's ch, Yonkers, N Y, by the hands of the Rev H L Storrs, $22; collection at missionary meeting held in St Ann's ch, Brooklyn, on the evening of the 27th, $221; addition to collection in Trinity ch, Newark, N J, $0 57. Total, 539 12.

J. D. WOLFE, Treasurer.

New York, December 2, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Wickliffe parish, Clark county, Va, Rev Alexander Shaw, rector, $20; through W H Hubbard, receiving agent, Richmond, Va—Charles City Point, by Rev N McFarland, $5 12; A friend, for Greece, $3; Mrs E M Atkinson, Hanover, Va, for Church at Galveston, $1; Trinity ch, Stanton, Va, by Mr Valentine, for Greece, $10; Dale parish, Chesterfield, Va, by Rev P F Berkley, $7 05; Offerings of Grace ch, Hamden, Con, Rev Henry Fitch, rector, $2; for Trinity ch, Galveston, $100. Total, $148 17.

J. SMYTH ROGERS, Treasurer.

New York, Dec. 2, 1841.

☞ CHOICE SELECTIONS.

AT the Bookstore of JOHN P. HAVEN, No. 199 Broadway, (between Fulton and Dey streets,) will be found the greatest variety of *Rich and Rare Books*, including all the Splendid London Annuals, Bibles, Prayer Books, and other Books suited to the season. ☞ *Please to look in.*

N. B. All valuable Books for sale in market are readily procured at this store. Dec. 4—2t.

BOOKS FOR THE HOLIDAYS.

AS the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles, and Amusing Games.

T. J. CROWEN, 633 Broadway,
at the sign of the Golden Book.

December 4, 1841. tf

IMPORTANT ENGLISH THEOLOGICAL BOOKS.

THE attention of ministers and students is respectfully invited to the annexed list: it will be found to contain the works of the sterling English Divines, and also those of more modern date.

Bishop Andrews' Sermons, 3 vols.—The Works of Isaac Barrow, D. D., 8 vols.—Bingham's Christian Antiquities, 9 vols.—Collier's Ecclesiastical History, 9 vols.—The Works of Edward Burton, D. D., 5 vols.—Bishop Berkley's Works, 1 vol.—Bishop Bull's Complete Works, 8 vols.—Bishop Butler's Works, 1 vol.—Bishop Burnet's History of the Reformation, 2 vols.—Do. Own Time, 1 vol.—Bishop Bull's Sermons, 1 vol.—Bishop Beveridge's Works, 9 vols.—Dean Comber's works, 7 vols.—Archbishop Cranmer's Works, 4 vols.—The Works of William Cave, D. D., 5 vols.—The Works of Dr. John Donne, 6 vols.—Dean Graves' Works, 4 vols.—Bishop Hopkins' Whole Works, 1 large vol.—Bishop Hall's Complete Works, 12 vols.—Bishop Hurd's Works, 8 vols.—Bishop Horne's Works, 4 vols.—The Works of Richard Hooker, edited by Keble, new edition, 3 vols.—The Works of the Rev. Charles Leslie, 7 vols.—The Sermons of the Rev. Charles W. Le Bas, 3 vols.—Library of the Fathers, (translation,) edited by Keble.—Pusey and Newman, 6 vols., now ready—Archbishop Leighton's Works, 2 vols., also in 1 vol.—The Works of Bishop Reynolds, 6 vols.—Archbishop Sharpe's Works, 6 vols.—Dr. John Scott, 6 vols., 8vo.—Bishop Sherlocke, 5 vols.—John Sharpe, 15 vols.—Bishop Van Mildert, 6 vols.—Bishop Warburton, 13 vols., &c., &c.

The above, with others too numerous to mention in the space of an advertisement, always for sale on the most favorable terms.

D. APPLETON & CO.
December 4. 200 Broadway, New York.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Dec 4.—yly

PICTORIAL VICAR OF WAKEFIELD.

JUST published, in one elegant volume, 8vo., illustrated with nearly two hundred Engravings,

The Vicar of Wakefield, a Tale by Oliver Goldsmith, with a Life of the Author, and a Criticism on his Writings. By John Aikin, M. D., author of Select Works of the British Poets

"This tale is the lasting monument of Goldsmith's genius, his great legacy of pleasure to generations past, present and to come."—*Examiner.*

"Goldsmith, both in verse and prose, was one of the most delightful writers in the language. His verse flows like a limpid stream. His ease is quite unconscious. Every thing in him is spontaneous, unstudied, unaffected, yet elegant, harmonious, graceful, and nearly faultless."—*Hazlitt.*

D. APPLETON & CO., Publishers,
December 4. 200 Broadway.

BROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avenue, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and combines complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.

Ancient and Modern Languages, &c., $200 per annum.

No extra charges whatever.

All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*

Brooklyn, June 5, 1841.

THE CHURCH CHOIR,

BY REV. MR. MUENSCHER.

PART *Second* of the above work, bound separate containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6. tf

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yr

PSALMODIA EVANGELICA.

A FEW copies of the above valuable and scarce collection of Church Music, for sale at this office. Oct 30.

MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price*, about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,
Nov. 20. 152 Broadway.

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the literary public that their arrangements for importing English and other books are fully matured by the facilities afforded by their London agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care with the utmost fidelity and despatch.

As they are in constant communication with the various publishing houses established on the continent of Europe, they are enabled to undertake with certainty the supply of all books published in Germany, France, Italy, Spain, &c., and in addition to this, a well selected stock of classical and other works in the languages of these nations, is constantly kept on hand.

The want of the facilities above enumerated has long been felt, and it will scarcely be necessary to point out all the advantages they offer to Universities, Colleges, Public Libraries, Professional Gentlemen and Men of Letters: it will be sufficient to observe that there is no other establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the book markets of Europe.

☞ Single copies of European books imported with the same care and despatch as large quantities.

Nov. 20. 161 Broadway.

JUST PUBLISHED,

BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN. A beautiful book for children, with eight highly finished wood engravings; fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG, 1842; this will be found a valuable assistant to parents and teachers.

For sale at the Depository, No. 28 Ann street.

November 20. tf

BOOKS RECENTLY PUBLISHED,

BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

FRANCIS LUCAS; or, 'THY VOWS ARE UPON ME.'

VISITS TO AUNT CLEMENT; or, *Conversations on the Connexion between the old and New Testaments.*

A BOOK FOR BEGINNERS: or, *A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D.*

THE FESTIVALS AND FASTS OF THE CHURCH; *A Series of Familiar Conversations between a Godmother and Child.* FOR THE USE OF YOUNG PERSONS.

For sale at the Depository, No. 28 Ann street.

November 20. tf.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman, 111 Nassau street,

DR. HODGES' ESSAY ON THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

Oct. 2.—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Load Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $160 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

A CLERGYMAN OF THE EPISCOPAL CHURCH

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug. 21.—tf.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

POETRY.

From th Yorker.

BYRON.

"It was one of the deadliest and heaviest feelings of my life to feel that I was no longer a boy."
Moore's Life of Byron.

Why did thy young soul shrink, as came the hour
When being's bud expands into the flower,
When we may wed
The pure and lovely to our hearts, and gaze,
"Dazzled and drunk with beauty," on the rays
By Truth on Manhood's pathway shed?

Beamed not Hope's rainbow promise in the skies,
Coloring with gorgeous, bright, and sunny dyes
Thy coming years?
Was not wealth thine which gave thee power to bless—
Thine the heart's store of hidden loveliness?—
Whence, then, these sad and boding fears?

Nature, in every wild and gentle mood—
The haunts of man—the desert's solitude—
Were free to thee;
Thy glorious world, young dreamer—earth and air—
Old Ocean's caves—all shone with fancies rare,
Starting to life in Poesy!

How like some wandering orb lost from its sphere—
Erring yet beautiful—thou dost appear
In gleams of thought
Which shine along thy pages like the light
Of sunny threads, or diamond all bright,
In sable vesture deep inwrought!

Well might *that hour* to thee be one of wo,
If the sad Future did its shadows throw
Before thee then!
Nor strange it seems that thou, the gifted one,
Should'st shrink to find thy race of boyhood run,
Leaving thee free to cope with men.

Who has not shuddered when the daylight broke
O'er his sealed lids, and startled he awoke
From dreams of bliss,
Where tales of rapture to the heart were told—
Where Love, true alchymist, turned all to gold—
Awoke, to a world cold as this?

Who would not dread to think the time might come
When he, a wanderer from his childhood's home,
Should tread the road
By thousands trod, climbing the steep of Fame,
To leave perchance a banned and blighted name,
When mouldering 'neath the valley's clod?

And thou with glance prophetic mayest have viewed
Those darkening shadows, and, thy soul subdued,
Wept thus to find
No calm, though distant haven waiting thee,
Thy bark just launched upon Life's stormy sea,
Sport of the tossing waves and wind.

We would not praise thee—thou so like a gem
Turned to vile uses!—but we would condemn
The censure deep
Of those whose spirits never burned, like thine,
With Genius' fire, though lit at Error's shrine,
And we would, sadly musing, weep

That lofty intellect should thus grow blind
To its own nobleness—the gifted mind
Be turned aside,
Following false meteors, which but lead astray,
Rather than "Truth, along her star-paved way,"
To where unfading joys abide.
J. C.

From the Gospel Messenger.

Mr. Editor,—The following verses have incidentally fallen under my notice, with the name of the authoress attached, which I do not feel at liberty to give; they are in her own manuscript. Whether they have been published in our periodicals, is to me unknown: they are worthy of a place.
J. S.

WRITTEN ON THE DEAT[illegible] BISHOP HOBART.

Back to the dust!—thus wa[illegible] mission sealed;
Religion wept, but owne[illegible] mandate just;
Back to the dust!—Death paused: but, unrepealed,
Deeper the echo came—back to the dust!

The order was obeyed: the good man fell
Into the arms of Death, a stricken thing;
And left a name his virtues here to tell,
And o'er his tomb the holiest incense fling.

He wiped the weeping orphan's falling tear;
And words of hope and mercy did impart:
To Misery's cry, he turned a listening ear,
And soothed the widow's wounded, breaking heart.

Bright minister of heaven! unawed he stood
'Mid the cold scoffs of this unhallowed world;
Meekly he ministered out holy food,
And the pure banner of his God unfurled.

A faithful champion of the blessed Cross,
A follower of the lowly Jesus here!
He lives above, freed from all earthly dross,
A crowned *angel* in a holier sphere!

The first stanza, to give a short critique, is truly beautiful, from its just conception and expression, and sublime from the nature of its truth. We have, in the first instance, the command issuing from the Author of life. Religion, personifying the Church, (one part of which is around the throne of the Eternal One, another in Abraham's bosom, and another on earth, two parts of which, from intercommunication of the divine glory, we suppose to be acquainted with the will of God before the ministry which is to accomplish it,) is represented as weeping for the greatness of the calamity to the Church of Christ on earth. Lastly, Death, always ready, and taking without hesitation, men and ministers of common influence, pauses before the stroke; and hesitating to know whether the prayers already ascended of the saints on earth for the good bishop may not be heard and answered, in his being raised up again to the enjoyment of life and usefulness; he is warned to go on in the execution of the command "unrepealed;" it could not be recalled.—"Deeper the echo came—back to the dust."

The allusion in the last line of the last stanza, to an "angel," by which apostles in the revelation of St. John are represented, is most happy; and not less so is his reward; freed from the cares of his earthly toil, he is "crowned in a holier sphere."

RESTITUTION.

Restitution, as it is a most necessary, so is it one of the hardest parts of self-denial. When a covetous heart must be forced to vomit up all its sweet morsels again, unjust gain is like a barbed arrow: it kills, if it stays within the body; and it tears, and pulls the flesh away with it, if it be drawn out: as the fox in the fable, which, having crept in at a narrow hole to feed on a prey, and, being filled, was grown too big to make an escape at the same passage, was constrained, for saving his life, to empty and starve himself again, that he might go out by the same way as he came in.—*Bishop Reynolds.*

MICHIGAN.

HALF A DAY.

FROM THE JOURNAL OF A MISSIONARY.

Eyry Forest, March, 1841.

The 14th morning of February was as one from 'the days of heaven!' it was the Sabbath, and the 'Sun of righteousness' seemed to have arisen for us with 'healing in his wings.' An unwonted seriousness had for some days previous been manifest in our parish; there were several, whose minds appeared to have been gradually drawn toward that crisis of fearful interest, the *almost persuaded* state; a few others had decided fully to avow themselves the Lord's; and to-day we were to see some fruits of God's blessing upon our labors.

The holy communion was now to be administered for the first time, in my visits to Adrian; also the service for adult baptism, and indeed the whole of that for morning prayer, as I had hitherto officiated only in the evening or afternoon. Our place of assembling, an 'upper room furnished' temporarily with desk and benches, for the purposes of a school, was, notwithstanding the attractions of a *revival meeting* in our neighborhood, thronged at an early hour; and, ere long, contained many more visitors than could comfortably be accommodated; quite a number were obliged to stand throughout the whole of our lengthened service, yet there was no relaxing of solemn attention, no departure, or token of weariness; a feeling of awe and of admiration seemed to pervade the breasts of all, as though some *higher medium* were then revealed for their intercourse with heaven; nor can we be surprised, for glorious is the spouse of the Lamb, wherever lodged, however clothed; and, O, how 'at all times, and in all places,' she delights to remind us of her Lord, from her 'ivory palaces' at the East, in her 'raiment of needlework,' her 'vesture of wrought gold,' she points (while richest incense swells high from the rapturing organ) she points, she heaves our souls towards his seat on the throne of his Father; *here* she is but the humble inmate of a tabernacle in the wilderness; we behold her, so to speak, in her *infancy;* yet her features are equally beautiful as before, and her first faint accents rend at once our hearts to the babe "of sorrows," in the manger at Bethlehem.

On the present occasion, too, there were peculiar grounds for the feelings spoken of; some of those assembled, as has been intimated above, had not before witnessed, for a long period, the *morning* worship of our Church, and could now join, and respond from the heart, as to the tones of a long-lost friend; to others it was entirely new, and methinks it must be with an awed sensation of pleased and singular surprise, that *those especially,* who had learned to love her from an attendance in the *evening,* would first listen, and look on, at the full services of her matins. Then, for the first time rolled on their ear, the magnificent swells of the "Te Deum;" then first could they take a part in the glowing strains, the heart-breathing aspirations of that comprehensive and beautiful piece of devotion, our Litany, or general supplication; and then, too, after the thunder clouds of the law had melted off from the summits of Sinai, and revealed to each contrite heart a warm smile from the Christian's sun, and, in the doctrines of the New Testament, "dropped as the rain, and distilled as the dew, as the small rain upon the tender herb, and the showers upon the grass,"—*then,* I say, were they first called to that highest privilege on earth, the commemorating a Saviour's death in the manner himself prescribed, and with that affecting and most appropriate service so revered by his holy Church. Heaven grant that those glorious rites may have been a "savor of life" to all; that they may have been made instruments of *some* spiritual good to every creature present; that there may have been *none there* whom the angel of wrath could have addressed in those fearful words, "behold ye despisers, and wonder, and perish."

But I had said that the sacrament of baptism was also to be administered,—the baptism of *adults;* that office which, perhaps, more than any other among the services of our Church, is calculated to make *on the many,* a solemn and deep impression. At the close of the second lesson, the candidates were called forward, and six females, who had previously given evidence of a heartfelt resolution to devote "themselves, their souls and bodies," to the service of their Redeemer, advanced, and were "received into the congregation of Christ's flock."

"Hearts," says the poet, "are not flint, and *flint is rent;*" harder indeed than *adamant,* was the heart in that assembly, which could have remained unmoved while those six happy immortals, led, we trust, by the power of that Spirit who *alone can safely* lead us, stepped forth, in presence of the Church, and under the solemn charge and adjuration of her minister, from death, as it were, to life, "from darkness into light, from the power of Satan unto God." If we *felt not,* O how must we not have been *felt for,* by the dwellers in a better sphere, by those whose delight it is to have sympathy with the heirs of Christ's salvation! but we *did* feel; if I judge aright, some among us then *glowed* with emotions which they had hardly conceived before; almost they, with Stephen, beheld heaven opened and "the Son of man standing on the right hand of God:" the *sterling value* of Christ's religion had become evident to their very senses. The excellent glories of his Church were more fully unfolded to their view, while, amid the silence which reigned for a moment, as the ceremony closed,—a hallowed silence, unmarred by the lightest whisper of earth,—they heard with the enraptured ear, not of imagination, but of *faith,* rich harpings from a higher world, voices from sympathizing bands of the cherub and the seraph, saying to each of the baptized,

Welcome, sister, from out the waves
Of a dark and a "troublesome world."
Thou hast gained the bright shore of that *only* land
Where "the wings of the soul are unfurled;"
The Church of thy God, that delightful home
Of the ransomed, the washed, the forgiven;
The door is passed, and thou stand'st in the porch
Of a mansion prepared in heaven.
'T is *Paradise* bursts on thy young soul's eye;
Thou art breathing the perfumes of *Eden's* sky;
And the rush of the breeze which so strangely rings
In thy wakening ear, is from angels' wings.

Long and happy will be our remembrance of those first morning services in the "upper room" at Adrian. Having to proceed without delay to my next station, Tecumseh, where I had an appointment for officiating at an early hour in the afternoon, I did not see any of my hearers *in private,* on that day, as I could have wished, to ascertain what impressions had truly been made on the heart, and to endeavor, with heaven's assistance, to direct and to deepen them. On my next visit, however, I had reason to give thanks to Almighty God, that there was evidence of *some* seed having fallen into "good ground;" and that we soon might hope for a repetition of the blessed scene I have described. There was an impulse too, a new energy, pleasingly manifest through the whole parish, and exerting, in various ways, a most happy influence on the temporal matters of our Church; as one instance of this, I might mention the purchase of a commodious place of worship, soon, we trust, to be the consecrated fold of those our "sheep in the wilderness."—*Lenawee.*

From the British Magazine.

REFLECTIONS ON RUINS.

(Concluded.)

We have hitherto been supposing a very moderate share of advantage to be derived from such institutes; we have allowed that some of the members might be corrupted, and have been supposing that those who did their duty, never attempted to go beyond it; that in literally fulfilling their founder's will, they did what was required of them. But we must remember that these are men of the middle class; and that as we granted that some fell below even this moderate standard, we must allow that some rose far above this mediocrity; and that to abbeys and monasteries we are indebted for the greatest lights which the mercy of God has ever permitted to shine on the Church. And while Christianity exists among our people, some surely will ever be found to look with grateful eyes on the monasteries, and appreciate the blessings they have bestowed on England, if it is only for the sake of those holy men of old—the fathers, the schoolmen, whose writings are the best repository of the evidences of our holy religion, and whose lives are well worthy our imitation, to show how readily a mind bent upon the service of God can separate itself from the world, and divest itself of all the anxieties with which the man who cares for the things of the world is perpetually surrounded.

And now what have we to compensate for the blessings thus wantonly cast away? We often talk very much of the Church of England, and boast of our purity, and pride ourselves on our establishment, and talk of our learning and advancement, our apostolic doctrine, and the simplicity of protestant worship, and a great deal more to the same purpose; yet compare some of the particulars of our present state with that of other ages, and we shall not gain much by the comparison of our weekly service, often to our shame only once on the Sunday, the entire omission of all festivals, except in a few instances, will look very small by the side of the daily service of the monastic institutions. As for education, probably it is more universal now than it was in the fifteenth century; but at the time, the loss of the monastic schools was most severely felt; though we may question the benefits of proprietary schools and our modern liberal universities, which stand very poorly beside the noble system of education which the mercy of God has still preserved in our famous Universities, and then wind up our comparison of the sixteenth and nineteenth centuries by likening the open door of the abbey, and the liberal alms that were distributed at its gate, with the dining-hall, as they call it, of a union workhouse.

In the present day we are accustomed to look upon the dark ages, as in our ignorance we call them, through a mist of uncatholic feeling, which has been placed between us and them, as if we had nothing to do with them, and incapacitates the majority from contemplating with any degree of fairness the situation in society which was occupied by our fathers in the faith. To suppose that it were impossible for the monasteries to have continued, and the reformation to have proceeded, is surely an error, if we may judge of the colleges in our Universities; the abbeys might have followed the stream just as the colleges have done, and with them been a blessing on all generations. Nor did those who aided in the sin of sacrilege destroy them for the cause of religion; they might sometimes make it an excuse, but the fact was, that the monasteries opposed the licentious and profligate courses of one of the greatest monsters and most ruthless tyrants that ever disgraced a throne; and so he exercised his vengeance upon them. Added to this, by thus destroying religion in the country, he obtained lands and money with which he could reward those who would pander to his lust, and flatter his ambition; and the wealth thus iniquitously obtained was spent, not as before, in religious, or, if men will have it so, superstitious exercises, but in feeding the extravagance of rapacious men, who not only did no good with it, but wasted in extravagance and debauchery the money that used to feed the hungry, clothe the naked, teach the ignorant, and maintain a continued circle of praise and prayer to God, who had inspired his people with the idea of dedicating their wealth to his glory. And what was the result? Whole villages were depopulated, fruitful farms and rich fields were turned into sheep walks, property was wasted, poverty increased; and, a few years from the dissolution of the monasteries, recourse was obliged to be had to a national act, to supply in some respects the munificence of the abbeys, which had done so much to maintain the poor in comfort: and had the religious houses never been destroyed, we should never have had poor-rates, nor would the country have been disfigured, as it has been in the nineteenth century, by the hideous jails for poverty which have been raised under the name of union workhouses. Indeed, the munificence of our religious foundations would have supplied the place of most of the irregularities which are such a stain on our Church; we should then have needed no committees—no societies—either subject, or not subject to episcopal control; the abbeys would have supplied teachers for our schools, and missionaries for the heathen, and those, too, much better qualified for their offices than ninety-nine out of every hundred that are now appointed, at least if we may conjecture from what they did while they continued in a flourishing state; and we can see no reason why we should not.

We repeat, that we can only contemplate the catholic feeling of the fourteenth and fifteenth centuries through a double veil—the Reformation and the Revolution. A few there ever have been who, through rents and slips which themselves have torn, have been able to catch a glimpse beyond; but it is a matter of great doubt whether even they have ever been able to appreciate the whole of that catholic feeling; nor till those veils, for they are certainly two, and those pretty thick ones, are taken away—it may be, with no gentle hand—shall we be able to comprehend the full beauty of holiness which beamed upon the despised and reviled occupants of our religious institutions. We do not say that they did not err in some points of doctrine, or doubt that the correction of those errors was an inestimable benefit of the Reformation; but while we grant that some alterations were for the better, we must say that some were for the worse; and no reflecting person can doubt that some things require reformation now as much as others did in the sixteenth century; and as for false doctrine and abuses, if any good could be gained by it, and we were allowed to color facts as highly as the opponents of the ancient forms did at the Reformation, we could produce a catalogue of errors and abuses that would rival even the sins that were ascribed to the monks of old.

But, more than all this, the abbeys were dedicated to God, and to his service and glory; they were, in fact, his lands, given to God, in imitation of such holy men as St. Barnabas, by those who had received them from God; as such they were consecrated to his service; and although he might permit a tyrant to have power over them, and wrest them from the hands of his servants, still they could never take from God what was his; though for a time they might usurp the power over them, yet God's they were, and are, and his they must continue to be, in spite of all that man can do or say to the contrary; and though for a time the devil may have power to ruin or destroy, yet, in his own good time, the Almighty may recall that power, and again claim to his own service that which for awhile is lying covered with ruin and dilapidation, so that, amid the overthrow to which they are subject, it is scarcely possible to discern the fair proportions of their ancient beauty.

Now, this is really a great consideration for the men of this generation; and to every thoughtful mind it must be a painful sight to see the houses of God in the land thus neglected and ruined, and the beautiful buildings which were raised by our forefathers wasted and deserted by us their pious and grateful posterity; or if preserved, the ancient abodes of peace and mortification are only to be used as scenes of pleasure and thoughtless indulgence, fitted up with lawns and tea-gardens, neat on the outside, like the sepulchres among the Jews, but neglected, despised, profaned, by an age that cannot appreciate, and therefore affects to despise the monuments of England's ancient piety. In wandering among these sacred abodes, did it never occur to us that the dust beneath might be mingled with the crumbling bodies of the saints—that the ruined cloister had seen holy men of old pursuing, in its sacred recess, the study of religious lore—that the roofless ruined chapel had resounded with the praises of the Most High—that here stood the holy altar—there were the seats of the holy priests—here had stood long rows of worshippers—there were the seats of the choristers;—has all this ever occurred to us in wandering over the consecrated ground? Have we ever figured to ourselves the solemn worship as it proceeded, the light shed from hundreds of tapers, the rich robes of the officiating priests mingling in perspective with the Gothic tracery of the chapel? It will be difficult, perhaps, in these days, to realize all this even in our imaginations; the best representation of it may be seen in the evening festival service of some of our college chapels, where gas-lights have not yet usurped the place of tapers. There stands the holy altar in its carved canopy, its scarlet or purple covering; on either hand a large taper finishes the long perspective of light on each side of the chapel; the priests in their robes, the doctors in scarlet, the masters in crimson, the graduates in law in blue hoods, the chaplains and choristers in their surplices; all this may lead us in some measure to appreciate the still more beautiful service of former days, without subjecting ourselves to the sin of attending the schismatical worship still so beautiful in Romish chapels.

Such was the beauty of holiness with which our fathers were blessed; and we cannot help sometimes casting a lingering look on the days that are past, and breathing a wish that the time may come when England again shall behold her Church in such splendor. Such regrets will pass through our minds when we walk among the ruins of our beautiful abbeys, and see the holy places desecrated—when we see the stone coffins that once contained the ashes of the saints used for feeding pigs, and the chapel, as we really saw at Godstowe, fitted as an abode for the same interesting animals. Is not this really a painful consideration? What is England at the present day?—one of the leading nations of Europe; rich, powerful, possessed of extensive dominions, educated and daily progressing in knowledge; her priests are of the gentry of the land; her bishops sit among her princes and barons. We boast o the purity of our faith—of the apostolicity of our Church. We call ourselves a religious nation; we look upon the establishment of our Church with congratulation, and admire the safety and security of our position. And yet, while we think well of ourselves, we seem to forget the ruined houses of God that are so numerous in our land; even when we see them, when we walk among the cloisters, or trace the aisles of their ancient chapels, it seems never to occur to us that we might be doing a good work, well pleasing to God, in restoring to their ancient dignity, the noble edifices which in ages past were consecrated to his glory, but have since been desecrated to the service of another master,—which, as we will not let them be any longer the servants of God, have of course become the servants of Mammon,—whose wealth, no longer spent in the service of God, in maintaining his worship and feeding his poor, is gone and wasted in the pomp and vanity of the world. So much for our established Church—so much for England, and her piety, and her gratitude—so much for the security of her position. "Let him that thinketh he standeth, take heed lest he fall." R. C.

A TURKISH BIBLIMANIAC.

A few days ago a Turk, who for the last 12 years was well known in Constantinople as an itinerant seller of zerdé pillau, (pillau richly colored with saffron,) died, and to the astonishment of everybody he left a library of books which cost him upwards of £3,000. He was formerly a schoolmaster, and had quite a passion for books; but, finding that teaching little boys to recite and chant the Koran, did not furnish him with the means of indulging his bibliomania, he took to selling pillau. His large kazan, placed on a stand and carried like a sedan chair, was constantly surrounded by hungry devourers, who spooned their allowance of the delicious preparation into their widely extended mouths with evident gusto, the quondam Hodja, apron down, standing by with a ladle, ever ready to serve new customers. No one would have suspected that, all the while, he was thinking of purchasing another book to add to his already ample stock, but all his gains took that direction, and he frequently gave as much as £50 for a single work. His son and heir, who loves pillau more than books, has determined, instead of play, on selling the more precious library, of which a catalogue is now in circulation. The whole are manuscripts, and the value of many of the works is much deteriorated in consequence of their having lately been printed. We are told that they are principally on religious suejects, or perhaps some literary treasure (as the Appendix to *Vassif's History of the Ottoman Empire,* for instance) might have been found in the collection.—*Oriental Observer.*

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Oct 29—tf

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October 2—tf

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It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our Books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music."—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says: "One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured base."—*Chronicle of the Church, New Haven, Con.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

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The work may be had in the *city of New York,* of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—Dayton & Saxton—and of V. Blake, 54 Gold street; in *Utica,* N. Y., of I. Tiffany; in *Philadelphia,* at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore,* of D. Brunner, No. 1 North Charles-st.; in *New Haven,* of S. Babcock; in *Hartford,* of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston,* of James B. Dow; in *Springfield,* Mass., of G. & C. Merriam; and in *Natchez,* Mi., of Rev. Dr. Weller.

Nov. 6—8t

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December 5—tf.

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